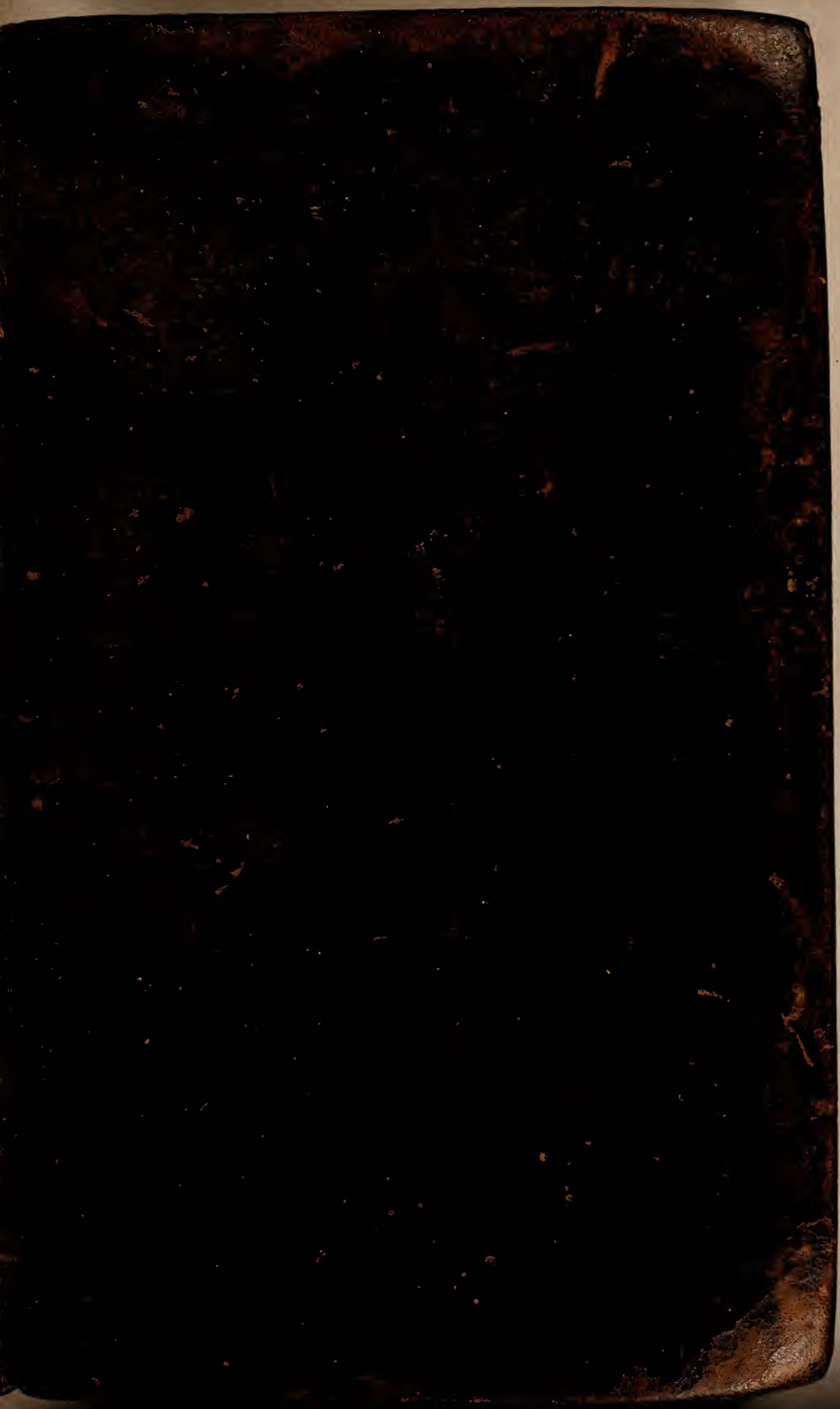

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THE

DIVINE THEORY;

A SYSTEM OF

DIVINITY,

FOUNDED WHOLLY UPON CHRIST;

WHICH,

By one PRINCIPLE, offers an EXPLANATION

OF ALL THE

WORKS OF GOD.

BY JOSHUA SPALDING, SALEM, MASSACHUSETTS,
Minister of the Gospel of Jesus Christ.

IN TWO VOLUMES.—*VOL. I.*

"I applied mine Heart to know, and to search, and to seek out
"*Wisdom*, and the *Reason* of Things."

THE PREACHER.

"Eternity lies open to my view;
"Here the beginning and the end of all
"I can discover; *Christ* the End of all,
"And *Christ* the great Beginning; HE my Head,
"My GOD, my GLORY, and my ALL in ALL."

WATTS.

ELIZABETH-TOWN, (N. J.)
PRINTED BY SHEPARD KOLLOCK, NEARLY OPPOSITE
THE ACADEMY.—1808.

District of Massachusetts, *to wit:*

BE IT REMEMBERED, that on the thirteenth day of January, in the thirty-second year of the Independence of the United States of America, *Joshua Spalding*, of the said district, has deposited in this office, the Title of a Book, the right whereof he claims as Author, in the words following, *to wit:*
"THE DIVINE THEORY; *A System of Divinity*,
"founded wholly upon Christ; which, by one Prin-
"ciple, offers an Explanation of all the Works of God.
"By *Joshua Spalding*, Salem, Massachusetts, Min-
"ister of the Gospel of Jesus.—In two volumes.—
"Vol. I.

"I applied mine Heart to know, and to search, and to seek out *Wisdom*, and the *Reason* of Things."

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"Here the beginning and the end of all
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"And *Christ* the great Beginning; HE my Head,
"My God, my glory, and my All in All."

WATTS.

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WILLIAM S. SHAW,
Clerk of the District of Massachusetts.

DEDICATION.

TO THE

PEOPLE,

WHO ARE

SPRINKLED

WITH THE

BLOOD OF JESUS,

BY THE

CONFESSION

OF THE

TRUTH OF HIS KINGDOM;

AND THROUGH

THE PATIENT WAITING

FOR HIS

GLORY,

SOON TO BE REVEALED;

IS THIS WORK DEDICATED,

BY THEIR BROTHER,

AND COMPANION,

THE AUTHOR.

RPJCB

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PREFACE.

THOUGH the following work, as a *Syſtem of Divinity*, has the appearance of being new, yet certainly it propoſes no new foundation: *for other foundation can no man lay than that is laid, which is Jeſus Chriſt*:—If we ſpeak not according to this word (Chriſt) it is becauſe there is no light in us;—but if we are led by this light, Jeſus Chriſt, the ſame yeſterday, to-day and for ever, much darkneſs is diſcovered in our moſt approved modern ſyſtems; and it will appear that our maſter-builders, if any may be called ſuch beſides the Prophets and Apoſtles, have, in a great meaſure, builded aſide from the foundation, and muſt therefore ſuffer loſs.

It is certain that the work not framed according to the true and only foundation, though the ſtudy and labour of ages will not profit men; and the torch of divine revelation cannot be too ſoon applied to the vaſt pile which ſhall ſet it all on flame: and though the hand or inſtrument to do this muſt expect to be treated by many as a vile incendiary, yet he will deſerve well of the world of mankind; for let the hay, wood and ſtubble be conſumed, and the light of the divine foundation, and the gold, ſilver and precious

ſtones, builded thereon, will break forth as the lightning, and ſhine through the earth.

Many Syſtems of Divinity, though called *Chriſtian*, bear no character of truth—they do not reſpect the foundation in one eſſential point of view. With theſe we have no concern—they are not objects of our attention—God will judge them and their authors, and blot their name and remembrance from the city of God: But there are others which do, in ſome eſſential view, regard the glorious foundation; and though greatly faulty, in not obſerving its full meaſure, yet deſerve our moſt ſerious attention—we are aſſured they will not wholly fail, though tried by fire; and their authors will be ſaved in the day of the Lord.

Among theſe, the works founded on the baſis of pure *benevolence*, and unfolding in what are called the Doctrines of Grace, have the preference.—A line of truth has been drawn from this divine doctrine, with the demonſtration of the ſpirit, for which, in the American world, we have been greatly indebted to the labours of Preſident Edwards and Doctor Hopkins. But the works of theſe divines, the latter eſpecially*, being brought forward as whole ſyſtems, too apparently miſtake one character of the divine principle for the whole body of light; conſequently the propoſed foundation, not being ſufficiently broad to ſupport the whole fabrick, a great part of it falls into a pile;

* Preſident Edwards did not offer his works as a ſyſtem, but by many they have been conſidered as ſuch, and expreſsly as having the doctrine of benevolence for their foundation.

and, under examination, the mind becomes oppreſſed, and is overwhelmed with the detail of principles and arguments, which cluſter every where like the ſtars; whereas the true ſyſtem can afford but one principle and one argument.—Divine benevolence is all important; it can never be too much contemplated or admired—it may be conſidered, in the divine ſyſtem, what the natural light is in the ſyſtem of nature; but as much as natural light is the glory of the world, any attempt to found the ſyſtem of nature upon its *light*, inſtead of the *combined ſtrength of all its elements*, would be weak and fruitleſs. Theſe works contain great and precious treaſures, and ſhould be conſidered as excellent tracts of divinity, rather than ſyſtems.

But this is not the greateſt evil attending the error of miſtaking a character of the divine principle, for the principle itſelf; for as *benevolence*, which is apparently offered as the foundation of theſe works, is underſtood to be a moral character, of a mere moral nature, the attempt to found the divine ſyſtem upon it, has given the whole too much the aſpect of a mere moral ſyſtem—this is an evil of great magnitude. I am, indeed, ſenſible that ſome divines, who have taken this ground, have alſo acknowledged, that the divine ſyſtem is ſomething more than moral, and have attempted to ſhew it. Mr. Edwards ſuppoſes that Chriſt acted in the world under two or three diſtinct laws. Theſe attempts have all been complicated and aſide from the general argument, which appears every where of a moral nature, and have therefore made little or no impreſſion.

This has long been obſerved with great grief by many lovers of Jeſus Chriſt's righteouſneſs; and the influence of this miſtake in diverting the mind from the infinitely glorious ſubject of Jeſus Chriſt and him crucified, to me e moral principles, and the merit or demerit of creature exerciſes, has been very apparent and alarming. It is not conceived, however, that our theory will oppoſe and ſuppreſs the ſpirit and genius of theſe works; on the contrary it will eſpouſe and ſupport their deſign and end, by laying open to view a broader foundation. And if, in this ſyſtem, leſs attention is paid to the ſubject, which, for more than two centuries, under the ſeveral heads commonly called the Five Points, has chiefly employed the ableſt divines; it is not becauſe the ſubject is thought to be of ſmall moment, but for the reaſon, that it has been ſo generally and fully inveſtigated. Being ſolicitous to honor thoſe works, in vindication of theſe much diſputed articles of grace, I repeat it, that they do reſpect the true and only foundation, Chriſt the Lord, in their apparent deſign and end; and if we but touch the hem of his garment we ſhall receive virtue, and ſhall be ſaved; and ſo far our works have glory and praiſe.

There are many things which relate to the goſpel, and which, indiſpenſably, muſt be brought forward in connexion with it, which, however, are not the goſpel itſelf: Such are the articles referred to above, and ſuch is the chriſtian morality.—Jeſus Chriſt was brought before the Jewiſh court, and Roman governor, and accuſed of many things, to which, as tranſient matters, he made no reply; but

to one accuſation he replied, and confeſſed the charge; and, upon which, he ſuffered upon the croſs; he *laid down* his own life, for he ſuffered upon his own *confeſſion;* which charge and confeſſion was this, 'that he declared himſelf to be a king, and that, in a future day, upon the ancient throne of Judah and Iſrael, he ſhould reign over and judge the world.—And in his reply to this queſtion, before Pontius Pilate—'Art thou a king "then?" he ſaid, *To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth:* this matter then of his coming kingdom is *the truth,* the goſpel itſelf; hence our Lord called his doctrine, *the word of the kingdom,* and *the goſpel of the kingdom.*

Before the Jewiſh court, the high prieſt ſaid unto him, *I adjure thee by the living God, that thou tell us whether thou be the Chriſt, the Son of God.*—The Jews underſtood by the name Chriſt, &c. one who was to reign and judge upon the throne of David.—To this he immediately anſwered, for it was his buſineſs in the world, to "bear witneſs "unto the truth:" *Jeſus ſaith unto him,—Thou haſt ſaid;* which was his manner of giving his affirmation, as we ſhould ſay, yes; and he added, "Hereafter" *ſhall ye ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of heaven;* in which manner, according to the prophets, it was expected that the king of Iſrael would take to himſelf his great power, and come and reign. —Upon this confeſſion, *the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? Behold, now ye*

have heard his blaſphemy.—What think ye? They anſwered and ſaid, He is guilty of death.

And before Pontius Pilate the queſtion was the ſame, *Art thou the king of the Jews?—Jeſus anſwered, My kingdom is not of this world.—If my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews:—but now is my kingdom not from hence. Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king:* which, as obſerved, was his yea to the queſtion, and his confeſſion to the accuſation laid in againſt him to take his life.—Here, alſo, as before the Sanhedrim, and the court of Herod, when he was queſtioned *in many words*, or concerning various matters, he *anſwered nothing:* but as ſoon as this point is brought up, and this queſtion is put to him, in every inſtance he made an immediate reply and confeſſion; for his errand into the world was to *bear witneſs unto the truth.*

Pilate was determined to let him go; for, tho' he found the matter of his accuſation to be a fact, that Jeſus did claim, by the higheſt authority, to be the rightful ſovereign of that ancient kingdom, and therefore, as by the charter given to David, Pſalm lxxii. 8. he was the prince of all the kingdoms of the earth; yet he knew that for envy the people had delivered him, and he had alſo ſome apprehenſion of the divine aſpect of the thing: *But the Jews cried out, ſaying, If thou let this man go, thou art not Ceſar's friend: whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar.*—And the

Evangeliſts note that it was this *ſaying* that determined Pilate to give judgment in the caſe.

That this was the matter for which Jeſus Chriſt was condemned to the croſs is evident from his written accuſation, which, according to the Roman cuſtom, in caſes of capital puniſhment, was ſuſpended over the ſufferer, and therefore called a ſuperſcription, and which was this—*The king of the Jews*. And, doubtleſs, the truth for which Jeſus Chriſt bled upon the croſs is ſimply the goſpel. This is " that thing," that *diſtinct* thing, confeſſed by Peter, in two words,* Luke ix. 20, 21. as it was revealed to him in the words and works of Jeſus, which he ſpake and wrought from the Father, and for which this diſciple, Peter, was pronounced *bleſſed*.

Hence the Apoſtle, in giving the goſpel charge to Timothy, which is the commandment given to every miniſter of Jeſus, ſays *I give thee charge in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, who*, before Pontius Pilate, *witneſſed a good confeſſion; that thou keep* this commandment *without ſpot, unrebukable, until the* appearing of our Lord Jeſus Chriſt; which *in* his times *he ſhall ſhew, who is* the *bleſſed and only potentate, the King of kings, and Lord of lords.*——— Here, then, the ſolemn charge of the miniſter of God is laid down in the very article which Chriſt, as a witneſs to the truth, confeſſed before Pontius Pilate, and which in a future day, called *his times*,

* The Chriſt of God.

he will ſhew in the actual exhibition. And, ſurely, this commandment, ſo given in charge to the miniſters of Jeſus, is the goſpel merely.

It is evident that good diſcourſes may be made upon the ſubjects of religion, virtue and morality; particularly, upon the divine perfections, human depravity, the decrees of God, dependence upon divine influences, the nature of exerciſes, the ſhortneſs of time, vanity of the world, moral obligations, ſubmiſſion to adverſe diſpenſations, and a future ſtate of rewards and puniſhments, and numerous other ſerious ſubjects, without embracing the goſpel. The Greeks and other improved nations, poſſeſſed many very valuable inſtructions of this nature, long before the goſpel came among them. I ſay that excellent diſcourſes may be made upon theſe and ſuch like important ſubjects; and that *kingdom* and *glory* which lies at the foundation of the doctrine of Chriſt, and which will ſoon be revealed, to crown the whole divine exhibition, be left out of view; and they may be very uſeful, provided they be not ſubſtituted for the goſpel. But this is another thing; the goſpel is diſtinctly the *king's matter** as really a *matter of ſtate*, as was the ſubject of the conteſt between the Houſe of Saul and the Houſe of David.

I mean not, however, to admit that it is proper for a miniſter of Chriſt, in any diſcourſe, to leave the great ſubject of his embaſſage out of prominent view: Paul could not do this. It may be hoped that, in this dark day, the lamentable ſilence which

* Pſalm lxv. 1.

prevails reſpecting the teſtimony of Jeſus, in ſome inſtances, is to be imputed to mere miſtake and ignorance of *what is truth*; and this is bad enough, that men ſhould run and not be ſent; that they ſhould take upon them the infinite reſponſibility of this miniſtry, without knowing what is their *commiſſion* and *charge*. But it is greatly to be feared that, in moſt inſtances, the latent cauſe of the evil is that moſt malignant one which blinded the Jews, and made their elders and chief prieſts, whilſt ſitting in Moſes' ſeat, and holding the law and the prophets in the higheſt veneration, pronounce the glorious truth of Jeſus Chriſt's kingdom, *blaſphemy*; of which truth Moſes and the prophets had ſo clearly written.

Alas! How is it, that men who are charged with *this* commandment, to keep it pure, under the ſolemnity of a conſecrating vow, ſhould preach whole years about the goſpel, and never ſo diſtinctly as to be underſtood, preach the goſpel itſelf? And alſo write volumes of truths, and ſcarcely give one broad hint of *the truth*.

But notwithſtanding this apparent miſtake of the moral character of the divine principle for the principle itſelf; or, to ſay the leaſt, notwithſtanding the great obſcurity reſpecting the height, and depth, and length, and breadth of the divine foundation; the many clear philoſophical demonſtrations of truth, from the propoſed foundation, in the works particularly referred to, afford convincing evidence that there exiſts in the divine ſyſtem, ſome one diſcoverable principle, which conſtitutes and governs the whole, as really and demonſtrably as the power called attraction

and repulſion is ſuppoſed to conſtitute and govern the ſyſtem of nature. It is evident that theſe authors wrote under ſuch an impreſſion, otherwiſe they would not have attempted to philoſophize upon theſe ſubjects. The attention once paid to the vortices, as abſurd as the attempt to found the ſyſtem upon that doctrine, appears to us, was of great importance. The ingenious writings upon vortices, led naturally to the diſcovery of the true operations of the ſyſtem; and, in the ſame direction, our late reaſonings upon benevolence, may lead to the ultimate of all our inquiries.

Being very familiar with theſe works from my childhood, they undoubtedly had an influence in impreſſing my mind with the belief of the exiſtence of ſuch a divine principle.—But it was the diſcovery of the harmony and analogy of all God's works; and, above all, the declarations in the ſcriptures, of the exiſtence of a pattern of divine things, which was ſhewed Moſes in the Mount, and which, if we will do the truth, we are expreſsly required to reſpect—that led me fully to this concluſion:

And if there be a diſcoverable firſt principle in the divine ſyſtem, which is the exact type or pattern of the whole, and which, in one view, opens a vaſt eternity, and diſcovers the end of the works of God from the beginning, no arguments are neceſſary to ſhew the importance of making the diſcovery—of clearly defining the object, and of eſtabliſhing the belief of it in the human mind.—It is obvious that ſuch an acquiſition muſt have

the ſame happy influence in unfolding the divine ſyſtem—in ſettling diſputes in divinity, and in harmonizing our views of theſe ſubjects, that the diſcovery of the rational operation of nature has had in elucidating her various phenomena, and rendering our views of thoſe ſubjects intelligent and harmonious.—And the one, as to importance, is as much to be preferred to the other, as divine and eternal things are to be preferred to a corruptible periſhing world.

But, though I had formed the concluſion, that there did exiſt ſuch an all-conſtituting—all-governing divine principle, and that it was diſcoverable; ſtill the queſtion remained, What is it? and, what is its theory? I had ever been taught, and had confided in the opinion, that, though the divine Being was diſcoverable, yet the mode of the divine exiſtence was undiſcoverable; and that, tho' a trinity in the godhead muſt be believed upon the divine teſtimony, yet no explanation of the doctrine could be given; and I had been ſo often and ſeverely rallied by my wife and greatly eſteemed inſtructors, for aſking the *why's* and the *how's* of things, that I had nearly concluded the queſtion to be fooliſh; but ſtill the thought would often occur to my mind,—"Do I, or can I conceive of any exiſtence of which I do not conceive ſome mode, true or falſe?" But I was conſcious of the exiſtence of a divine Being; this put me at length upon exploring and analizing my own mind, and committing to words, to myſelf accurately defined, what, and what only, I did conceive of a divine Being; the reſult of which labor, to my own mind, has been ſatisfactory.

I would not, however, be underſtood to ſuppoſe, that this divine principle has, till now, been undiſcovered; on the contrary, I obſerve, it has been as viſilbe as the ſun in the firmament, and has ever been acknowledged by all believers in divine revelation to be a fundamental principle.—Writers of bodies of divinity, and other large works, have uſually taken their departure from it; and we have commonly heard it remarkably expreſſed, though not ſo much of late, in the introduction of the prayers and other religious exerciſes of God's people, viz. *That which was done* in Chriſt Jeſus, for the redemption of the world, *in the early age of eternity*.

It is the uſe and all comprehenſive application of a known principle on which we have fixed our attention; and, indeed, this is the proper ſubject of all philoſophy, natural, moral, or divine; and in this ſphere men have made their moſt valuable diſcoveries.—The attractive power of elementary ſubſtances is no new diſcovery; it muſt have been obſerved by every intelligent man on earth; the rational, exact, and extenſive influence of this power, or, what may be called its theory, conſtitute the diſcoveries of Newton.*

* Mr. Newton having diſcovered a theory in the natural World, and that all things were under one government or law, there ſtopped; acknowledging a *Divine Will* that controuled the whole; but he did not diſcover that the divine will itſelf preſented a theory, of which the heaven and the earth are the exact copy or ſecondary operation; conſequently his natural theory is imperfect, *i. e.* he does not by theory fully explain the phenomena of nature—he theorizes the movements of the ſpheres, &c. but he does not theorize their exiſtence, or

Nor would we be understood to entertain a prospect that discoveries and demonstrations of truth will be made, which will lead to universal

how they were put in motion—he could not by theory, explain Noah's flood, the future dissolution of the world, or how it must exist after the conflagration. He went, however, as far, perhaps, as it was possible to go, without discovering the divine theory; for, as the natural world depends absolutely on the divine will; the divine will, in reality, is nature's law; and it is evident, that nature's law must be discovered and *explained*, in order to explain fully the system of nature.

In some theological writings, Mr. Newton discovers that he apprehended this defect in his system; and, in treating of the doctrine of the Trinity, particularly of the Father and the Son, it is apparent, that he was led to suppose something existed in that relation, which was necessary to be unfolded, in order to complete the great object of his researches; but instead of taking up the divine will as being constituted essentially, of distinct parts in union, and therefore offering the ground of a theory in itself, he understood it to be simple, or without parts; and, so understood, it was incapable of being a ground from which he could rationate the existence and state of the worlds, and open to the bottom, nature and her law. And therefore, in this attempt, instead of gaining, he lost ground.

Mr. Newton discovered nature—attraction and repulsion is nature herself:—It is certainly an effect, or secondary operation; and, when we come to the secondary operation, we find it manifold.

The late learned James Tytler, read in manuscript the first part of this theory; and, in the margin, made in this connection the following remark. "Perhaps, on strict examination, it may be found, that some other secondary operation "may claim high prerogatives in nature's family. The extensive modes of operation, ascribed to the electrical fluid, "may be seen described in the Encyclopedia Britannica, under "the articles electricity, attraction, atmosphere, astronomy, "chemistry, deluge, cohesion, fire, flame, heat, cold, aurora "borealis, earthquake, lightning, meteorology, &c. Electricians have considered this fluid as the chief secondary agent "in producing all the phenomena of nature. And at present "this appears to be the prevailing doctrine of natural philosophy. See a short abstract of these opinions in Walker's "system of geography, lately published."

conviction; the moſt palpable facts in nature, and the moſt eaſy to be underſtood, have been doubted and denied; there exiſts in the world a criminal infidelity—the prejudices of men are harder to be removed than mountains, and their diſinclination to thinking is a difficulty ſtill more inſurmountable.—And, believing that a principle of ſuch all-powerful effect does exiſt, and that we have fixed upon the truth, ſtill we ſhall not impute all remaining doubt and diſpute reſpecting this work to unbelief, prejudice and ſloth; for, after all, in the preſent ſtate, we ſhall know but in part, and ſee darkly; the principle of knowledge will be but partly deſcribed, and its application ſometimes will be obſcure, if not miſtaken.—In making uſe of a thouſand *caſes* in the works and providence of God to illuſtrate the truth of our theory; and in applying numberleſs texts of ſcripture, no proſpect is entertained that a caſe will not ſometimes be miſtaken, and a text be miſapplied.

But this imperfection of all human minds and works, in many caſes produce groundleſs doubts, diſputes and diſbelief; for, if the imperfections of our ſenſes and performances afford juſt ground to diſcredit facts, we are incapable of knowledge; and, in the preſent caſe, we appeal to facts; *facts* which, we preſume, all men are in ſome degree conſcious of, however imperfectly they may be diſcovered or deſcribed; and it cannot be denied, that the body of the evidence adduced in ſupport of the theory, is of the ſame nature, and is drawn from the ſame ſources; and, indeed, is the very ſame evidence which has principally ſupported the cauſe of Chriſtianity in the world.

As to the form of this work, I am ſenſible that one more ſyllogiſtical would have been better adapted to the habits of ſome improved minds; but my ſtudy has been to make it eaſy to the moſt common underſtanding, and therefore I have divided it into numerous ſhort ſections, each illuſtrating, agreeably to the theory, ſome one eſtabliſhed fact or doctrine of the creation, providence, or revelation of God. This reſpect has been paid to this ſtate of the human mind, not only as it is the moſt common, but alſo as it will ever have the moſt weight and deciſion in forming a judgment. And I have endeavored to make the argument to conſiſt of the ſimple facts; for it muſt be acknowledged, that an argument by way of inference from facts, however clear, cannot be ſo clear and convincing as the internal evidence, or the diſcovery of the truth in the facts themſelves.

The moſt material points of the theory I had obſerved and arranged before entering into the miniſtry, and they were advanced in my firſt ſermons; but ſuch difficulties appeared in the way of their coming to the public through my hands, that, till lately, it has not been remotely contemplated, and therefore no proviſion had been made for its being done; and, at preſent, the ſlendereſt natural conſtitution, and daily growing weakneſſes, and the paſtoral charge of a large people, leave no proſpect of my finiſhing the work. All I am encouraged I ſhall be able to offer, is *a compend of the divine theory*,* a ſtatement of the principle, and a

* Some remarkable changes in the circumſtances of the author, which took place ſoon after ſetting about this work;

brief ſtatement of ſome leading known facts in the creation, in order to illuſtrate it, and ſhew how it theorizes in the works of God.—What remains of the work more than this muſt be left to other hands, and them God will provide.—*The Lord gave the word; great was the company of thoſe that publiſhed it.*

his being diſmiſſed from his charge, and, in ſome meaſure gaining his health by travelling, enabled him very conſiderably to enlarge his plan; but the ſame being accompanied with oppoſitions from various quarters, threw diſcouragements in the way, and retarded the publication; and, at laſt, he conſiders the object very imperfectly accompliſhed.

SALEM, (MASSACHUSETTS,)
November, A. D. 1798.

INTRODUCTION,

STATING AND DEFINING

THE

DIVINE PRINCIPLE.

STATEMENT.

1. THE divine principle, which may be ſtated and defined, muſt be the *diſcoverable* divine Being.—To offer a diſcuſſion of what is undiſcoverable would be abſurd. No ſtatement or definition can be rationally given of the inviſibility of God. It muſt, therefore, be *underſtood* (for no more can be rationally meant) that our principle is merely the viſibility of God, or the principle of divine knowledge.

2. As to the inviſibility of God we make no enquiry. For as this bears no letters or characters, to angels and to men, both in time and eternity, it muſt be equally unknown. But there is a legible divine character—an alphabet which may be read and underſtood. This belongs to us. Here is an Alpha with which we may begin, and an Omega with which we muſt end. And what is offered to us in this *lettered* name, we are

warranted to call the divine Being, God himſelf—*I am Alpha and Omega*—ſaith the Almighty.

3. The principle of divine knowledge then, or diſcoverable divine Being, is his purpoſe or will; in which purpoſe is included the idea of action, for purpoſing and doing cannot be two things with God; farther than his purpoſe, or voluntary action, nothing is or can be known of God; and, indeed, relative to light and knowledge nothing farther than this exiſts.—Our enquiry concerning the divine Being will go no farther than, as according to the ancient Hebrewiſm, *God is his own workmanſhip*.

4. In a ſenſe *unlimited*, God is inviſible, and his *works* are unſearchable; for as no approach has been made, nor ever will be made to the diſcovery of God, farther than his purpoſe, ſo neither is, or will there be made any diſcovery of his works farther than their ſtate or diſpoſition, which anſwers to his purpoſe; and every attempt or deſire to know more of God than his counſel or decree is fruitleſs and criminal.—But the purpoſe or *will* of God is diſcoverable, and is the ſubject of all divine manifeſtation, and all rational enquiry and reflection.—This is the true godhead—the intellectual ſun, or principle of divine revelation and knowledge.—It is *eternal life*, the ſoul ſatisfying object of the wiſe in heart. The man, who, through deſire of this, *having ſeparated himſelf*, findeth treaſures; but he who deſireth and ſeeketh it not, wrongeth his own ſoul.

DEFINITION.

1. The divine principle or purpoſe, ſtated to be the viſibility of God, is a matter of fact, and exiſts in voluntary action.—If the purpoſe or will of God be not a fact, and found in voluntary action, it is all unknown, and has been miſtaken for the principle of knowledge: for it is certain that our ſphere of knowledge does not extend in the leaſt beyond matters of fact, This particular of the definition of the divine principle, with thoſe alſo following, will be ſupported by the whole illuſtration of the theory.

2. The divine purpoſe or will is the ſubject of all the divine characters.—It is immenſe, eternal, unchangeable, almighty, ſovereign, wiſe, holy, juſt and good.—This has been univerſally acknowledged; and it will not be denied, that this is the only *known* ſubject of theſe characters.

3. The divine principle or purpoſe is of the nature of a covenant, or a matter of record between parties. This has been acknowledged as fully, perhaps, as any doctrine of divine revelation.

4. The divine purpoſe or will bears the perſonal characters, and exhibits voluntary agency. Being of the covenant nature, or a fact of record, the divine principle cannot be contemplated otherwiſe than in contemplating intelligent agency, and the full exerciſe of the perſonal capacities.

5. The divine principle or purpoſe preſents a trinity, and it cannot be conceived of

otherwiſe than in conceiving of a trinity. It is ſo far from being true, that it is hard to conceive of a trinity in the godhead, that no conception can be formed of the eternal truth offered in the purpoſe of God, and a trinity not to be contemplated, and with the ſame clearneſs of light.

The difficulty in the minds of men of diſcovering the Holy Trinity, is nothing more or leſs than the difficulty of diſcovering the truth in a falſe principle. But, let the true principle be diſcovered and the trinity cannot be hid, for it belongs to the body of the godhead, and is inſeparable from the diſcovery of the Divine Being, and is the light itſelf. With the men of Athens we may know merely that there is a God, but without the knowledge of the divine will, which, in its nature preſents neceſſarily a trinity of perſons, we, like them, know not what God is.

Whatever darkneſs there be in our minds concerning the Trinity, there muſt neceſſarily be the ſame concerning the whole purpoſe of God; and we can no farther conceive of the divine principle than we conceive of a trinity. In a covenant there is a *covenanter*, one who makes the covenant; a *covenantee*, one brought into the covenant; and a mutual *intereſt* contracted for. And, in the purpoſe of God each of theſe bear all the divine and perſonal characters, which it will be a part of this work clearly to illuſtrate.

In this place it will not be expected that we clear the ſubject, but only that we ſtate and define the principle of divine knowledge.

And when an illuſtration of this principle is ſpoken of in the work before us, it ſhould not be underſtood to mean that there is any obſcurity in the ſubject itſelf. This is as luminous as the body of heaven; but that there is a neceſſity of diſpelling, by particular application of the true principle, the otherwiſe impenetrable darkneſs of falſe principles, ſo that if any man have eyes to ſee he may ſee.

The arduous taſk before us is not ſo much to form as to throw away notions. The opinion that the Trinity is not ſo eſſentially the principle of revelation, but is *ſomething* of God, more diſtant, myſterious, and obſcure, in its nature, diſtinct from that divine body of light which, like the natural ſun, ſhines with one *indiviſible* blaze, is the moſt egregious and fatal error, and never could have exiſted and been propagated, had not ſome men allowed themſelves to talk and write of the Divine Being with their eyes ſhut, and others ſhut their eyes in order to follow them.

6. The divine principle or purpoſe is *one*; and though it conſiſts of certain diſtinct parts; yet it is apparent, when the ſubject is in view, that a fact of ſuch a nature cannot exiſt without ſuch parts being united together; and that the parts and the whole have a neceſſary dependance on each other. The *diverſity* and *unity* of the will of God is an acknowledged truth—that there are diviſions in the word or will of God is well underſtood. 2 Tim. ii. 15. Whilſt the divine characters it ſuſtains, immenſity, eternity,

&c. fully demonſtrate its unity. Theſe characters can belong *only* to one principle.

The definition of the divine principle, as being an action or operation, requires a more particular ſtatement:—

1. Though with deference to the human mind, ever habituated to make the diſtinction, and the common uſe of words; and alſo on account of the nature of the ſubject, it is requiſite to ſtate the divine principle both as a purpoſe and a work. It muſt ſtill be remembered that the divine operation is eſſentially one with the divine purpoſe; that it is contained in the definition given of the ſubject; and that no true definition can be given of the purpoſe of God, which does not contain the primary operation; for it is moſt evident that, in God, willing and doing are inſeparable.

2. The works of God are manifold; wherever we look, we behold operation ſucceeding operation in numberleſs progreſſions; but they who attentively conſider the works of God, obſerve one firſt operation through which all others proceed. This, in the divine ſyſtem, is the ſubject which we are attempting to ſtate and define.

3. As the thouſands of ſucceſſive undulations of the earth or water, from a ſhock or exploſion, do all exiſt in the power of the ſhock or exploſion; ſo abſolutely does all the immenſity of the univerſe exiſt in one divine operation.

4. The firſt divine operation being neceſſarily comprized in the divine purpoſe, in

like manner it must be immense, eternal, and sustaining all the divine characters, and none but the divine.

This is the grand principle called *The Word of God*, by which the worlds were framed; and *The Law*, through which every operation, existing through ages of ages, must proceed, until the progression of divine operation, returning as a circle and uniting in the principle, *that* shall be all in all.—The notion of an endless progression is a chimera—there is nothing in nature to support it. We know that whatever progresses moves in a circle, and must return and finally terminate.

PROOFS IN SUPPORT OF THE STATEMENT.

The foregoing statement of the divine principle, takes a ground the most universally acknowledged, viz. That the holy compact, commonly called the Covenant of Redemption, is of *eternal* existence; and as this fact is the grand principle in the divine system, the knowledge of it is brought forward in every beam of divine light that shineth in the world. For instance:

1. The very *name of God*, which doubtless imports his eternal godhead, is evidently expressive of this truth. The Hebrew word God, *Aleim* or *Elohim*, may be interpreted, *the swearers*, or *the covenanters*, or *contractors*

by oath. If then this name be eternal, that covenant act which gives it, muſt be eternal. Moſes writes of the creation, In the beginning God, *Aleim*, created the heaven and the earth. As therefore God bare this name at the creation of the world, that fact from which it is taken muſt have pre-exiſted all time.

2. *The Father, the Son, and the Holy Ghoſt,* we underſtand to be an *eternal* name of the Lord our God: but it is demonſtrable, that theſe terms have their origin in this divine tranſaction reſpecting redemption; which covenant tranſaction, therefore, muſt be equally eternal with this name of our Lord Jehovah.

3. *Holineſs* may well be conſidered the eternal attribute of God; but holineſs relates to a conſecration. In the ſtrict ſenſe of the word, to be holy is to be ſet apart; and it is to this divine tranſaction which, in its nature, is a conſecration—that we trace, as to its origin, every thing that is properly expreſſed or underſtood, by a term of this import as applied to God. That action, therefore, in which God took upon him the vow of holineſs, muſt be eternal.

4. *This is the record, that God hath given to us eternal life; and this life is in his Son.* 1 John v. 11. And it is further declared, as in 2 Tim. i. 9. that this *grace was given us in Chriſt Jeſus, before the world began.*—A gift is a transfer of ſome property; it is a real deed. The mere purpoſe to give, is not giving or beſtowing a gift; but God gave us

eternal life before the world was. This was done in that covenant tranſaction under conſideration. It appears, therefore, from the goſpel record, that there has exiſted a tranſaction which is of the nature of a contract between parties, reſpecting ſome great intereſt, wherein their obligations are ſolemnly confirmed and left on record; and that this *one real fact* bears the *eternal* date.

5. It is ſaid in the ſcriptures, and often repeated, that our Lord was *made* an High Prieſt. His Prieſthood then, is a matter of fact; for ſuch we conſider every thing which is made or done. But it is alſo ſaid, that this was done *after the power of an endleſs life*. Heb. vii. 16. The levitical prieſthood was made *after the law of a carnal commandment*. In both caſes, the law and the prieſthood are joined and ſubſiſt together, bear date and run parallel with each other.—The temporal law has a prieſthood anſwerable to its nature—the eternal law alſo, has one anſwerable to its nature. As, therefore, the prieſthood of Aaron, according to the nature of its law, which was *carnal*, muſt have begun and ended in time; ſo likewiſe, the prieſthood of Chriſt, according to the power of an endleſs life, which is *life and immortality*, muſt be from eternity to eternity. Such was the reaſoning of the apoſtle upon this very point, and demonſtrates that the prieſthood which has the power of an endleſs life, *i. e. the life of God*, for its law, muſt be co-exiſtent with that life; and, like God himſelf, have no *beginning of days*.

6. The word *Chriſt*, relates to the act of inauguration, or the ordaining or ſetting up of one, as the head of a body. It ſignifies *one anointed*, as the prieſts and kings of Iſrael were ordained or ſet up in theſe relations, over the people, by the tranſaction of anointing them with oil. Such a tranſaction is a real fact, and capable of being explored and underſtood in all its parts. And this word leads us alſo to the ſame eternal principle, which is the ſubject before us; for Chriſt, the anointed one of God, is ſaid to be *the beginning**, Col. i. 18. And, ſaith Wiſdom, I was *ſet up*, or ordained, *from everlaſting, from the beginning, or ever the earth was.*

From the above, and ſuch like reaſons, we have the greateſt certainty, that a fact of this eternal nature does exiſt; and as there appears a ſufficient warrant for taking this anointing or ſetting up of Chriſt for our principle, or the baſis of the divine ſyſtem, we begin, therefore, with Chriſt—he is our alpha, the firſt, the beginning. Tracing *the doctrine of Chriſt* to this act of inauguration before the world was, we come up to the higheſt point of the univerſe, into which every line of divine truth runs and terminates; or, at leaſt, if all truth does not terminate here, we preſume this is certain, that at this point terminates our capacity of tracing out and of coming to the knowledge of any thing whatever. And as before this, nothing has exiſted in

* This word in Latin is *principium*; from whence is the word Principle; and that act which conſtituted a beginning, may, with propriety, be termed the principle.

fact, we may neither form to ourſelves any conceptions, nor make uſe of any terms as denoting the exiſtence of ſome things antecedent to this eternal beginning; for ſuch conceptions muſt be mere imaginations, and ſuch terms all idle.

A ſyſtem implies harmony, and muſt conſiſt of parts. To begin a ſyſtem therefore, upon the Unitarian principle, of *one ſomething*, called by whatever name, ſuppoſed to exiſt alone, without parts or harmony, or any thing which conſtitutes ſuch a ſubject, is to begin before the beginning, and is an abſurdity in the idea of ſyſtem. Thoſe profeſſed Trinitarians, alſo, who begin their ſyſtem upon the principle of three ſomethings, or *a certain ſomething* which, inconceivably, offers three, arbitrarily called perſons, and who, in their eſſential exiſtence, are ſuppoſed to be juſt alike, and to bear no diſtinguiſhing characters, ſuch as are imported by the names of Father, Son and Holy Ghoſt; and, therefore, exiſting without any thing which conſtitutes the idea of method and ſyſtem; they, we ſay, in like manner, begin before the alpha; and they are involved in the ſame, or, if poſſible, in a worſe abſurdity than the Unitarians, and are not worthy of the name of divines.

Whatever is fairly charactered may be read—all I propoſe in the theory, is to ſtudy the divine alphabet. This, by the grace of God, we may learn—we may begin at A and read down; and taking this ground of the open field of divinity, opened from eternity

to eternity in the doctrine of Jesus Christ and him crucified, we may be employed in a study worthy either of christian scholars or of angelic masters.

That so many men of talent and influence should be seriously employed in preaching things which, they confess, are in their nature inconceiveable, is truly lamentable. No wonder a trinity, to many, should appear obscure and inexplicable, when it is supposed to exist in something unlettered, a perfect enigma, wrapped up in a blank leaf, antecedent to page *first* of the book of God's kingdom, taken and opened by the *lion of the tribe of Judah*, and to the *alpha* of the doctrine of Christ; a matter beyond the voluntary union of Father, Son and Holy Ghost; a *certain something* beyond that almighty act of setting up the Lord Christ, which, itself, engrosses eternity. This must be obscure indeed!

PROOFS IN SUPPORT OF THE DEFINITION.

From the subject under consideration, the old christian article of *eternal generation;* though of late it has been much exploded, and by some called eternal nonsense, is yet maintained, and appears agreeable to sound doctrine, and is indispensably an article of the christian faith. And it appears from our definition, that such a thing is in no wise obscure and inexplicable, but, on the contrary, that

it is held forth clearly in the moſt manifeſt and undeniable facts, relative to the knowledge of God the Father, and of our Lord Jeſus Chriſt.—To diſcover this truth, it is only neceſſary to attend carefully to the import of the terms *Father* and *Son*.

The word *Father*, as applied to God, and ſo abſtracted in ſenſe from every thing of a bodily nature, reſpects merely what belongs to the will, and imports two things,

1. That command and government which is neceſſary to form the obedient *filial* character.

2. That favor and bleſſing, which is the proper reward of filial obedience.

The word *Son* juſt anſwers in ſenſe to that of Father, and imports, ſimply, a mind or will, as the ſubject of ſuch authority, *yielding this cheerful obedience;* and, as the object of ſuch pleaſure, *enjoying this bleſſed reward.*

Theſe terms, like many others, are uſed commonly, and, doubtleſs, ſometimes in the ſcriptures, in a variety of ſenſes; but the ſenſe here given, relative to the will, is ever to be conſidered their higheſt and moſt commanding ſenſe, both in the ſcriptures and in common converſation.—As when a man neglects his offspring, and appears to be deſtitute of a parental diſpoſition; takes no heed either to govern, educate, or make proviſion to ſet them up in the world; we ſay, he is not a father, but a brute.—Alſo, when we ſee a child obſtinately rebellious and prodigal, reſiſting parental authority, or rudely waſting his patrimony; we ſay, he is not a ſon, but a

monſter.—On the other hand, a man who takes a child under his government and diſcipline, and makes him his heir, though he be not his by blood, will be called the father of that child; and the child ſhewing obedience in ſuch a relation, and receiving in a proper manner his inheritance, will be called his ſon. And thus, in the ſcriptures, Solomon ſaith, *He that delicately bringeth up his* ſervant *from a child, ſhall have him become his* ſon *at length*; and hence, the father in the parable of the prodigal, ſaith, *This my ſon* was dead, *and is* alive again.—And though God is the author of our bodies as really as of our minds, yet the Apoſtle to the Hebrews, ſpeaking of God as our Father, and of our higheſt obligations to him, on account of this high and commanding ſenſe of the word, he uſes it diſtinctly in relation to the will, as Moſes before had uſed the term God, Numb. xvi. 22. and, as it were, confines it to this ſenſe, whilſt he exhorts us to *be in ſubjection unto the Father of Spirits*.—This, by way of diſtinction, I ſhall term the *voluntary* ſenſe.

That relations, ſuch as are above ſtated, do ſubſiſt between God the Father and our Lord Jeſus Chriſt, no one will diſpute; but theſe relations reſult from the nature of our principle, which we have proved to be eternal.—A covenant tranſaction always implies a duty impoſed, and a compenſation proffered.—The gift of eternal life, made to us in Chriſt Jeſus, as our ſurety or truſtee, impoſed upon him an obligation no leſs than that of laying down his life for us; whilſt, at the ſame time,

it ſet before him a reward no leſs than the inheritance of God, which is his people.—The act of inauguration alſo, whilſt it gave the *anointed one* the moſt ſolemn charge, and laid him under the deepeſt obligations; at once it beſtowed upon him the higheſt reward, by ſetting him up, and conſtituting him the head of the church as his body.—In this ſame act the commander and rewarder was made a father, and him who was commanded and rewarded was made a ſon. And as this deed, which gives being to the relation of father and ſon, and is therefore an act of generation in the ſenſe the word is now uſed, exiſted before the world was; the truth of an eternal generation is eſtabliſhed upon the ſtrongeſt grounds, being found in the nature of the divine principle.

And what is there obſcure or peculiarly inexplicable in this doctrine? which matter is all compriſed in four ſimple ideas relative to the will; and which are acknowledged, on all hands, to exiſt in the bleſſed will of the Father, and of his Son Jeſus Chriſt, viz. parental command and parental favor; acquieſcence in ſuch authority, and enjoyment of ſuch bleſſing.—What can be named more within the ſphere of human knowledge than this? If poſſible, it is leſs obſcure than the exiſtence of light and heat in the ſun.

That the Lord Jeſus Chriſt laid down his life in a way of obedience to the divine will, we have his expreſs declaration. John x. 18. *This commandment have I received of my Father.* This will of the Father, as it reſpect-

ed the unworthy and juſtly condemned creature, is called grace, as in Heb. ii. 9. That he, by the *grace* of God, ſhould taſte death for every man. But this grace *was given us in Chriſt Jeſus before the world was.* Which implies his yielding conſent and filial duty to the command; and, in effect, his being a *lamb ſlain from the foundation of the world.* So evident it is, that this character of paternity, and this of ſonſhip, which is the fruit of it, have exiſted together, in and with God, from everlaſting.——And as to the other branch of the divine will, its exiſtence, and that alſo from eternity, is as plainly expreſsed by Wiſdom, Pro. viii. "I was *ſet up from everlaſting, from the beginning, or ever the earth was.* When there were no depths, *I was brought forth: when there were no fountains abounding with water. Before the mountains were ſettled; before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world. When he prepared the heavens, I was there: when he* ſet a compaſs *upon the face of the depth: When he eſtabliſhed the clouds above: when he ſtrengthened the foundations of the deep: When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth, Then I was by him,* as one brought up with him; and I was daily his delight, rejoicing always before him."—To which we may alſo add, the declarations of our Lord, that he had *glory* with the Father *before the world was:* and that the Father

loved him *before the foundation of the world.* John xvii.—As therefore, the great idea of Jeſus Chriſt being *the Son of the Father*, is this of his being *brought forth*, or *brought up*, in filial duty, and *glorified* in parental love; and as this was done from everlaſting, or before the world exiſted; his *eternal generation* is indiſputable.

But to aſcertain, clearly, the nature of the divine relation of Father and Son, is of ſuch conſequence to the knowledge of the chriſtian ſyſtem, particularly, whether it is to be understood, as we have taken it, in the voluntary ſenſe; that it may be proper, in this place, to offer ſome further conſiderations of the ſubject.

1. Our Lord commonly, if not always, in his doctrine, uſed the terms Father, Son, &c. in this high ſenſe; it was one of the peculiarities of his manner of ſpeaking, as in the following inſtances:

There came then his brethren, and his mother, and, ſtanding without, ſent unto him, calling him. And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.—And he anſwered them, ſaying, Who is my mother, or my brethren?—And he looked round about on them which ſat about him, and ſaid, Behold, my mother and my brethren. *For whoſoever ſhall do the* will *of God, the ſame is* my brother, *and* my ſiſter, *and* mother, Mark iii.

When he was found by his parents, ſitting in the temple, hearing and converſing with the doctors; *his mother ſaid unto him,* Son,

why haſt thou thus dealt with us? Behold, thy father *and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? Wiſt ye not that I muſt be about my* Father's *buſineſs?* Luke ii.—In this reply he appears to ſet aſide the ſenſe in which Mary had uſed the words ſon and father: but that he conſidered them in the relation of parents, in his own ſenſe of the word, it is immediately added, that he went down with them, and came to Nazareth, and *was ſubject unto them.*

" I ſpeak that which I have ſeen with my " Father; and ye do that which ye have ſeen " with your father."—*They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye ſeek to kill me, a man that hath* told you the truth which I have heard of God; *this did not Abraham.—Ye do the deeds of your father. Then ſaid they unto him, We be not born of fornication; we have one Father, even God. Jeſus ſaid unto them, If God were your Father, ye would love me; for* I proceeded forth, and came from God; neither came I of myſelf, but he ſent me.*—Why do ye not underſtand my ſpeech? even becauſe ye cannot hear my word.—*Ye are of your father, the Devil, and the luſts of your father ye will*

* In the original, the laſt ſentence of this verſe is evidently explicative, the (Greek *gar*,) for, which gives it this conſtruction is omitted in the tranſlation: *For I proceeded forth, and came from God;* for *neither came I of myſelf, but the ſame ſent me.*

do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him.—" When he ſpeaketh a lie, he ſpeaketh of his own; for he is a liar, and the father of it." John viii.—It may be obſerved of this paſſage, that the Jews underſtood, or affected to underſtand the word *father* in a phyſical ſenſe, as importing merely a natural relation; or, if they uſed it ſpeaking of God, and called him their Father, they ſtill would mean ſomething beſides an union of will as conſtituting the relation. But, againſt all their cavils, the Lord Jeſus adhered to his voluntary ſenſe, which gives this import of the word great authority.—It may alſo be obſerved of this quotation, that our Lord blamed the Jews for not *underſtanding* his ſpeech, and imputed it to a wrong temper, as well he might, for it certainly ſeems very plain language.—But, upon the ſuppoſition that he called God *his Father*, and ſpake of himſelf as *proceeding forth* from him, and being *his Son*, in ſome myſterious and inexplicable ſenſe, how could they be blamed for not underſtanding his ſpeech? or how was this evidence of a wicked diſpoſition? eſpecially, as in the ſame diſcourſe, he applied the ſame terms to them, moſt indiſputably, in the plain voluntary ſenſe.

Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter. Mary, the wife of Cleophas, and Mary Magdalene. When Jeſus, therefore, ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy Son. *Then ſaith*

he to the disciple, Behold thy mother. *And from that hour that disciple took her to his own home.* John xix.—Might not this *tender* instance of the use of these terms make an impression upon the mind of this disciple, which led him so remarkably to the same use of them, as we shall presently notice? A multitude of instances of the same manner might be pointed out, but those above may establish the justness of the remark, that Jesus Christ commonly used these relative terms in the voluntary sense, and that this was one of the peculiarities of his expression. Hence the Apostle lays down this sentiment, that if we be not chastised, and brought up before God, as in a way of obedience to parental government, then are we *bastards and not sons.*

2. A doctrine, in the common acceptation of the word, is a rule; it is something the nature of which may be opened, conceived of, and improved; and so capable of being applied to some case as a rule.—If then, the divine union of Father and Son, as many have supposed, be a mystery, or a thing which, in its nature, is incapable of being opened and explained—a relation peculiar to the Divine Being, and, therefore, not in the least affording a rule or instruction in any of the relations of creatures; with what propriety is it considered or called a doctrine?—How much this difficulty has been felt by many minds the most serious and humbly devoted to the truth of God, is well known.

But our Lord brought forward this divine relation as a doctrine; he dwelt upon it—it

was the text of his ſermons—the burthen of almoſt all his diſcourſes; and he diſcovered the greateſt earneſtneſs, not merely that *the truth* might be believed, but alſo that it might be underſtood.—It is evident that this matter is laid down in the New Teſtament as the great rule of the goſpel. The manner of St. John, particularly, throughout his Evangeliſt and Epiſtles, appears ſtudied to make this impreſſion.—Let the following paſſages be obſerved:

Jeſus cried and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.—And he that ſeeth me, ſeeth him that ſent me.—*I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs.—And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to ſave the world. He that rejecteth and receiveth not my words, hath one that judgeth him.—The word that I have ſpoken, the ſame ſhall judge him in the laſt day.*—" For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak. And I know that his commandment is life everlaſting." John xii.—By the union of Chriſt with the Father expreſſed here; his being ſo one with the Father, that he that believeth on him believeth on the Father, and he that ſeeth him ſeeth the Father; the truth of his Father's will being in him, is plainly intended, viz. that he was acting wholly by his commandment, and was *immediately* ſpeaking his words; which will, com-

mandment, or words of the Father, given to us by Chriſt, is our preſent rule, and an authority which, in the laſt day, will judge the world, and decide the eternal ſtate of all men. —In this paſſage an explanation is directly offered of this divine union and oneneſs, the ſame, in other words, with that noticed in chap. viii.—*For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak.*—It is not eaſy to conceive of words being put together to communicate more preciſely the idea of the union by *parental* authority and *filial* duty, than what lies before us in the whole paſſage.

If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him.—*Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip?* He that hath ſeen me hath ſeen the Father; *and how ſayeſt thou then, ſhew us the Father? Believeſt thou not, that I am in the Father, and the Father in me?*—The words that I ſpeak unto you, I ſpeak not of myſelf, but the Father that dwelleth in me, he doth the works. John xiv.—Here again is an apparent explanation of the union of Chriſt and the Father, the ſame for ſubſtance with thoſe already noticed.—*Shew us the Father,* ſays Philip: He is anſwered: *He that hath ſeen me hath ſeen the Father.*—"The words "that I ſpeak unto you, I ſpeak not of my- "ſelf, but the Father that dwelleth in me, he

" doth the works;" both in word and deed, he *expreſſed the will of the Father*, and was thus his *expreſs image*.

Had it not been aſſerted, long and obſtinately aſſerted by many, that no true explanation is offered, or can be offered, of the divine union of Father and Son, I ſhould have thought that it could not be denied, that our Lord meant to explain the ſenſe in which the Father was in him, in his reply to Philip, as being all compriſed in the two ideas of his *words*, to which he was obedient, and the *works* of his power, which were expreſſions of his glory; which explanation is ſimply the truth of his generation, or of his being the Son of God, in the voluntary ſenſe.

" Abide in me, and I in you."—*As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing.—If any man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned.—If ye abide in me*, and my words abide in you, *ye ſhall aſk what ye will and it ſhall be done unto you. —Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples.* As the Father hath loved me, ſo have I loved you: *continue ye in my love.* If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love. John xv.—It may be

remarked of this paſſage, that the word *to abide*, ſo often uſed here to expreſs the union of believers with Chriſt, is the ſame in the original which is uſed in *the place* laſt quoted, to expreſs his union with the Father, and tranſlated *to dwell*, the Father that *dwelleth* in me. And not only is the ſame word uſed, but the compariſon and whole deſcription repreſents the union to be in its nature the ſame.—The Father's abiding or dwelling in Chriſt is explained of his Father's words, &c. in like manner their abiding or dwelling in him, and he in them, is explained of *his* words; "Ye "abide in me, and my words abide in you.— "As the Father hath loved me, ſo have I lov- "ed you."—*If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love.* Is this very obſcure? But theſe are among the paſſages which have been ſet down as pointing to an inexplicable doctrine.

And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. John xvii.—Our Lord had ſaid, *that his Father's* "commandment "is life everlaſting;" and had often explained this to be the truth intended by his dwelling in him.—This, emphatically he called his doctrine. "My doctrine is not mine, but "his that ſent me. *If any man will do his* will *he ſhall know of the doctrine*, "whether "it be of God, or whether I ſpeak of myſelf." John vii.—That the Father had committed his word to him, the ſame which he ſpake, and which he ſaid, John xii. ſhould judge the

world in the laſt day, is aſſigned as the reaſon "that all men ſhould honor the Son, e-"ven as they honor the Father." John v.—And it is added, "*Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me,* hath everlaſting life."

If this relation, as has been ſuppoſed, be in its nature peculiar to the Divine Being, how is it thus brought forward in connexion with our obedience, abiding in Chriſt, keeping his words or commandments, and enjoying his love and bleſſedneſs, which is eternal life?—Taking the common hypotheſis of myſtery, *all* is inexplicable; the diſcourſes of our Lord, appear without connexion, peace-meal; and his manner of ſpeech broken, and very myſterious. In this track myſtery crouds upon myſtery, and the mind is encloſed with darkneſs.—But, on the other hand, underſtanding this divine principle in the voluntary ſenſe, we perceive at once that it is a doctrine, a rule or precept, which lays the foundation of a *bleſſed* ſociety; and that, in its nature, it is the eternal law of the goſpel kingdom.

This word, or commandment, received from the Father, our Lord gave to his people, and they, receiving it, are ſaid to *know* the Father and Jeſus Chriſt; to be *in* the Father and Jeſus Chriſt; or, as it is ſometimes expreſſed, to *have* the Father and the Son.—*Whoſoever* tranſgreſſeth, *and abideth not in the doctrine of Chriſt,* hath not God.—*He that abideth in the doctrine of Chriſt, he hath both the Father and the Son.* 2 Epiſt. John.

—And this doctrine *abiding* or *remaining* in them, they are said to *continue in the Son and in the Father*. 1 John ii.—This commandment was given him, to speak to us, before the world existed; and thus eternal life was given us in Christ Jesus before the world was; "and he that keepeth his commandments dwelleth in him, and he in him." 1 John iii. 24. Hence it is said, 1 John i.—*Our hands have handled* the word of life; *for the life was manifested, and we have seen it, and bear witness,* and shew unto you *that eternal life which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.*

The scope of this first epistle of John may be comprised in three particulars, viz. What this doctrine or commandment consists in; that it was in the beginning from the Father to the Son; and that, through him, it is given to us.—This matter, together with its evidence, and a variety of plain inferences from the premises, with an exhortation to keep the commandment, or to abide in the doctrine, and the reasons of his writing, which is all but the same thing; this, I say, appears to be *all* that is intended by this divine epistle.—And this, indeed, is the sum of the gospel; it is *the faith* which was *once delivered* to the saints; and it is declared with light and evidence sufficient to confirm our souls, and make us *perfect, stablished, strengthened,* and *settled* in the knowledge of him, whom to

know filially, or in a way of obedience, is life eternal.—*Theſe things have I written unto you that believe on the name of the Son of God;* that ye may know that ye have eternal life, *and that ye* may *believe on the name of the Son of God.* 1 John v.

So amply this matter of the divine union of Father and Son is laid down in the ſcriptures of truth, as *the doctrine of God our Saviour*, the grand rule of the goſpel, and *eternal life.*

3. I ſhall conclude theſe conſiderations of the evidence, that the union of Father and Son, ſo much inſiſted on in the New Teſtament, is of a voluntary nature, by ſetting down two or three paſſages of ſcripture, with very little comment.

I ſpeak that which I have ſeen with my Father; and ye do that which ye have ſeen with your father. John viii.—It cannot be doubted that the Devil is here called the Father of Sinners, on account of the union of will; but there is ſuch a cloſe connexion between the two ſentences, that it ſeems neceſſary to underſtand, that God is called the Father of Chriſt in the ſame voluntary ſenſe.—If in one verſe, framed together in the cloſeſt manner, the ſame word be uſed in widely different ſenſes, no certain idea is conveyed; we can only gueſs at the meaning; and, in a diſpute which ſeemed to hinge upon the meaning of the word, is it poſſible that *this* teacher ſhould uſe the word Father in different ſenſes in one breath, and give his enemies ſuch occaſion to ſay, as they did, that his ſpeech was unintelligible?

Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. *And we have known and believed the love that God hath to us.—God is love, and he that dwelleth in love*, dwelleth in God, and God in him. 1 John iv.—This oneneſs of God and believers is certainly an unity of will; but this is preciſely the language which Jeſus Chriſt uſed to expreſs the unity, or oneneſs of himſelf and his Father.—And not only the ſtile, but the argument ſhews that the union is the ſame in its nature and principle. —This is the *love* of God, *that we keep his commandments*: this is *believing*, that Jeſus is the Chriſt; and this is *confeſſing* him: But, as this commandment conſtituted the eternal generation, and the ineffably bleſſed union of Father and Son; the following inferences are plain:—*Whoſoever believeth that Jeſus is the Chriſt is born of God;* for the ſame which conſtituted him the Son of God, will alſo conſtitute us children.—*Every one that loveth is born of God;* for the ſame which gave the filial character to the firſt-born, will give the character of ſons to all who poſſeſs it.—*He that keepeth his commandments dwelleth in him, and he in him.—Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.—And he that dwelleth in love dwelleth in God, and God in him;* for the ſame which conſtituted the Father and the Son *one*, will alſo conſtitute God and the believer *one*. Underſtanding this divine relation in the voluntary ſenſe, theſe inferences, and numberleſs others

in the New Teſtament, appear to be drawn, in a direct line, from one all-commanding point, emphatically called Truth; as in 2 John—*I rejoiced greatly that I found of thy children walking in truth*, as we have received a commandment from the Father.—But, if it be not ſo underſtood, I am not diffident to ſay, that many of theſe inferences, ſo important to our inſtruction, appear to ſtand without any clear premiſes, and without connexion or relation; and, therefore, greatly expoſed to be miſapprehended, or, at leaſt, they do not poſſeſs their proper ſtrength to make an impreſſion upon the mind.

That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us; that the world may believe that thou haſt ſent me. And the glory which thou gaveſt me I have given them; *that they may be one, even as we are one. I in them, and thou in me, that they may be perfect in one*, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. John xvii.——I have often thought that this paſſage alone was more than enough to determine the ſenſe of this moſt intereſting article of divine revelation, againſt all the authorities of the world. It is wonderful how many proofs are here crouded together. Were they fully laid down, they would out-number the words!—There is an argument upon the *face* of this paſſage, which is irrefragable, that the oneneſs of believers is of the ſame nature with the oneneſs of the

Father and Son.—But, the ſtrength of the evidence lies in the matter of fact; for as Jeſus Chriſt was made a Son, and one with the Father, by that commandment which ſent him into the world, and by that love and glory which was given to him; ſo Chriſt here ſpeaks of his people, as being in like manner *ſent into the world*, verſe 18. and prays that they may be glorified with him; which, of courſe, makes them ſons of God, one with each other, and one with him and the Father, even as the Father and Son are one.

OBJECTIONS TO THE STATEMENT AND DEFINITION CONSIDERED.

It is neceſſary, in this place, to attend to ſome objections which may ariſe to the foregoing Statement and Definition.

1. It may be objected, that, although in the paſſages quoted, an union of will, ſuch as ſubſiſts between Chriſt and believers, be clearly intended; yet an union of another nature, as ſubſiſting between Chriſt and God, is alſo taught in the ſcriptures. To which I reply—If theſe, and ſuch like paſſages be given up, where are the texts upon which the ſentiment of a myſterious union is to be founded? Theſe are the texts which have generally been uſed to ſupport the ſentiment; and if they be found to mean no more than a relation of will, the myſterious ſenſe of the di-

vine union of Father and Son muſt be relinquiſhed, as having no ſupport from the ſcriptures.

2. If the divine relation of Father and Son be the ſame in its nature with that which ſubſiſts between God and believers, why is Jeſus Chriſt called *the only begotten* of the Father? The ſcriptures furniſh us with a clear anſwer to this queſtion; for though the relations be the ſame in their nature, they differ eſſentially in reſpect of their being mediate or immediate.—Believers come to God mediately through Chriſt; and, therefore, are children and united to the Father ſecondarily, and only as they are united to Chriſt; but the Lord Jeſus Chriſt is the immediate ſubject of the divine will; and, therefore, alone the Son of the Father, in a firſt and immediate union; this may be ſeen in the following paſſages,

No man hath ſeen God at any time; the only begotten Son, which is in the boſom *of the Father, he hath declared him.* John i.—*He that believeth on me, believeth not on me, but on him that ſent me.* John xii.—*I am the way, and the truth, and the life. No man cometh unto the Father but by me.* John xiv.—*If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love.* John xvii. —*Whoſoever denieth the Son, the ſame hath not the Father; but he that acknowledgeth the Son hath the Father alſo.—If that which ye have heard from the beginning ſhall remain in you ye alſo ſhall continue in the Son, and in*

the Father. 1 John ii.—*And this is the record that God hath given to us eternal life, and this life is in his Son.—He that hath the Son of God hath life; and he that hath not the Son of God hath not life.* 1 John v.—*Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.* 2 John.

Inasmuch, therefore, as Jesus Christ is in the bosom of the Father, united to him by his commandment and love, *immediately;* which *divine will* being eternal, implies, as has been shewn, that this generation, which is the immediate fruit of it, is also eternal, or before the world was; and, as believers come to the Father only through Jesus Christ, receive the commandment in him, and are beloved for his sake; *for the Father himself loveth you,* because *ye have loved me, and believed that I came out from God.* John xvi. And also, as this generation, or *our* being *born of the will of God* through Christ, must be the fruit of his manifestation, and can only take place in time; we see the propriety of his being distinguished as the *only begotten Son* of God, and the objection is answered.

3. Jesus Christ is called the Son of God on account of his being conceived by the power of the Holy Ghost, Luke i. *Therefore also that holy thing which shall be born of thee, shall be* called the Son of God.—*Ans.* It is admitted that Jesus Christ is to be considered as the Son of God on this account, the same as that natural offspring are called chil-

dren; but ſtill the *voluntary* is maintained to be the high and *deciſive* ſenſe to which every other import of the word muſt yield.—This may be illuſtrated by the matter of his temptations in the wilderneſs.—Satan deſigned there to beguile Chriſt upon this ground; *If thou be the Son of God, &c.* as though this truth could be proved by ſome evidence, other than that of his obedience to God; but he defeated the tempter, and proved to his face that he was the Son of God; not by aſſerting the fact of his miraculous conception, or giving the evidence of any miraculous power in him; but, merely, by ſhewing his perfect *filial* character in obedience to the divine will; for this indeed, was the great and deciſive evidence. This truth may alſo be illuſtrated in the Hiſtory of the Seed of Abraham, who were children of the promiſes; the people *Iſrael* were owned of God, and called his *Son*, his *firſt-born*, and heirs of the promiſed Canaan, on account of their natural deſcent from Abraham; but, after all, if they did not prove themſelves children of God in the voluntary ſenſe, but, on the contrary, evinced a ſpirit of ſtubbornneſs and rebellion, they were ever diſowned and diſinherited.

As the obedient well-pleaſing character conſtitutes the great *eſſential* of the relation of a ſon; in wills and legal teſtaments, even when the heir is a natural and legitimate child, the ideas of his being well-pleaſing and beloved, are commonly inſerted to expreſs the fitneſs of the heirſhip and will.—

Hence, the Father, in his teſtament, fixed on this ground of voluntary relation, ſaying—*This is my beloved Son, in whom I am will pleaſed.*

It may alſo be remarked reſpecting the name *Son* being given to Chriſt, on account of his being conceived by the power of the *Higheſt*, that the Holy Ghoſt is not only the power or ſpirit of the Father, but is alſo the Spirit of the Son, or the divine *filial* ſpirit, and, therefore, is inſeparable from the very truth in which conſiſted his ſonſhip in the voluntary ſenſe; this is therefore ſo far from being an objection, that it rather confirms our underſtanding of the great import of the name *Son of God.* And by examining and comparing the ſcriptures, will it not appear alſo, that the name *Son of Man* imports the truth of thoſe voluntary relations; firſt, of his being *obedient*, or *a ſervant to man;* and, ſecondly, of his being, as the heir of David, *Lord of all*, rather than the circumſtance merely, of his having taken the human nature?

4. It is objected, that, in conſidering what compoſes the divine will as the ſubject of the doctrine of a Trinity, the attribute is miſtaken for the Being. That a will to uſe a ſcholaſtic word, implies a *ſubſtratum*, which, and not the will, ought to be conſidered as the being; and, therefore, though the doctrine of a Trinity be diſcovered and cleared in the matter of the divine will, yet the ſubject of a Trinity in the Godhead, or Divine Being, is not reached.

What this objection intends, is undoubtedly the principal covering, which in the human mind, has lain over this ſubject; but my anſwer is this, That the ſubſtratum which is ſuppoſed to be the Being, of which the divine will is the attribute, lies, confeſſedly, without the *beginning* of the univerſe, and the *ſphere* of eternity, which has been ſhewn to be compriſed within the divine purpoſe or will; and, therefore, this ſuppoſed ſomething, whatever it may be called, is no part of our ſyſtem.

I have engaged not to attempt one ſtep beyond the beginning of the diſcoverable univerſe; and I am content with the limits of my liberty, to go to the utmoſt points of that *compaſs* of the divine will, which was *ſet* in order to frame the worlds.—Theſe points, which, as in a compaſs, are neceſſarily three, are found exiſting in the eternal divine purpoſe; and with this diſcovery I am ſatisfied; but if any man poſſeſſes a compaſs of doctrine, reaſoning and ſyſtem, which can outſtretch and take in ground beyond *that* by which his Maker framed the univerſe, it is expected that he will improve it to great advantage.

I have now, in my turn, an objection to offer againſt theſe ſchoolmen, viz. That they give the name of ſubſtratum, hypoſtaſis, ſomething, being, godhead, or whatever name to what they themſelves confeſs is altogether unlettered, and, in the whole, is inconceivable, and, therefore, *nameleſs*; this, certainly, is uſing *words without knowledge*.

But have we not the warrant of the ſcrip-

tures for calling this luminous and all-inſtructive matter of the *will* and *word* of God, God himſelf? The apoſtle John, after having diſcourſed, throughout his firſt epiſtle, of the commandment and will of the Father in Jeſus Chriſt, which our Lord had expreſsly called *life everlaſting*, John xii. 50. he concludes with theſe ſummary words, *This is the true God and eternal life.* It may be ſaid, that this is a figure of ſpeech; but, if ſo, the whole epiſtle is a figure of ſpeech; for it is evident, that this peculiar conſtruction of language runs through the epiſtle, yea, thro' the whole New Teſtament. *God is light. God is love, and he that dwelleth in love dwelleth in God, and God in him.—The* word *was God:* He that is "born of the will of God," is "born of God:" If the "will" or "word of God" dwells in us, "God dwells in us;" and, *he that abideth in the doctrine of Chriſt, he hath both the Father and the Son.*

The "wiſdom" of God, the "name" of God, the "love" of God, the "will" of God, the "word" of God, &c. according to the ſcriptures, is truly God; and upon this ground reſts the evidence of the proper deity of our Saviour. He appealed to this himſelf, as the great evidence of his divinity; and the weight of the teſtimony of the ſcriptures, that Jeſus Chriſt is truly the Lord Jehovah, lies in this fact, that the "wiſdom" of God, the "name" of God, the "word" of God, &c. is in him.—Comparing the ſcriptures, it is evident that theſe divine attributes, as they are called, were the fullneſs intended in thoſe

ſtrong declarations of his divinity. Col. i. 19. *For it pleaſeth the Father, that in him ſhould* all fullneſs *dwell:* and, Col. ii. 9. *For in him dwelleth all the fullneſs of the* Godhead *bodily.*

5. The doctrine of the *Trinity* is aſſerted in the ſcriptures to be a myſtery.—*Anſwer.* Underſtanding it of the divine will, it is directly aſſerted to be a myſtery. Eph. i. 9. *The myſtery of his will:* but, to obviate this objection, it is neceſſary to obſerve how the word myſtery is uſed in the ſcriptures; for though we ſhall find it uſed, undoubtedly, in ſome different ſenſes, yet it may be queſtioned whether it be ever uſed in the ſcriptures, to convey the meaning in which it has ſo commonly been applied to the Trinity.

Is the *myſtery* of the will of God inexplicable? It is hidden, indeed, *from the wiſe and prudent;* it is a path *which the vulture's eye hath not ſeen; the lion's whelps have not trodden it;* yet to babes—the meek and lowly in heart, the myſtery is all diſcloſed; they have both the Father and the Son.—The will of God is the ſubject of the whole divine revelation, and is ſo far from being dark and obſcure, that *all divine light* is compriſed in this *myſtery.*—In the riches of his grace, God has "abounded toward us in all wiſdom and prudence, having made known unto us the myſtery of his will."

The policy of the Devil, in his oppoſition to the will of God, is alſo called a *myſtery;* not as being unſearchable, for in every age of the world, they who do the will of God, will

be able to penetrate, and ſee to the bottom of the deluſion; but, merely, becauſe it is deep, wonderfully deceiving, and exceedingly difficult to ſearch out and diſcloſe. And, indeed, in the ſenſe of obſcurity, myſtery is more applicable to the policy of Satan than to the counſel of God; for ſin is darkneſs—its directions are crooked, and its forms and meaſures are endleſsly changing and varying; whereas God is light, and the lines of his counſel are all ſtraight, and with him there is no variableneſs or ſhadow of turning.

Godlineſs, and every branch of it, is called a myſtery; for it is a *ſcience*, great and glorious, worthy of being looked into, ſtudied, and improved by men and angels.—*Great is the myſtery of godlineſs.* 1 Tim. iii. 16. *God was manifeſt in the fleſh*; this is a myſtery, but no ſecret.—God was "manifeſt," not *concealed;* "juſtified in the Spirit;" this is a myſtery; the teſtimony of the ſcriptures, and the power of God, went with the doctrine of the *humble* Jeſus.——"Seen of "angels;" this is a myſtery.—He was *Lord* of angels—"preached unto the Gentiles;" this is a myſtery.—The poor Gentiles were very *far* from the fold of God—"believ-"ed on in the world;" this is a myſtery; for it is an *unbelieving* world.—"Received up "into glory;" this is a great myſtery; from ſo *deep a ſtate of humiliation*, to be lifted up to the *right hand of the Majeſty on high;* what an amazing reflection!—Taken altogether, or in any particular part, godlineſs is a myſtery.—And in the ſenſe that all

godlineſs is a myſtery, the truth of the Trinity is, indeed, a myſtery, and a myſtery of myſteries; for the purpoſe, or will of God in Chriſt Jeſus, is the principle and foundation of the whole.

The union of Chriſt and the church is alſo called a myſtery.—Eph. v. 32. *This is a great myſtery;* for it ſubſiſts, as has been ſhewn, in the ſame truth with the union of Father and Son.—In the union of Chriſt and the church, we contemplate the divine principle itſelf; the ſtream which makes glad the city of God, iſſues from the fountain-head; it is the *eternal life, which was with the Father, and was manifeſted unto us,* even the glorious "myſtery of his will." Yet, it is no new thing for preachers to venture out *freely* upon this ground, and undertake, for the edification of the ſaints, to *open* and *unfold* this great myſtery.

The goſpel of the kingdom of God being extended to the Gentiles, is likewiſe often called a myſtery, as in Eph. iii. *How he made known unto me the* myſtery, *as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the* myſtery *of Chriſt, which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel.*—The Gentiles being brought in, and made children of Abraham, and heirs of the promiſes made to the fathers, is called a myſtery; not, ſurely,

as a matter in the dark, and incapable of being opened and illuſtrated: for the Apoſtle, at the ſame time he called it a myſtery, ſaid it was "revealed" and "made known," and he was deſirous that his brethern might "underſtand" his knowledge of it: but, as being one of the great branches of the myſtery of the divine will; and, becauſe, for long ages, it was undiſcovered, even by the holy ſaints and angels; and alſo becauſe of the greatneſs of the wiſdom and power therein contained, and the riches of the *grace* and *mercy* therein manifeſted.

The faith, *i. e.* the goſpel itſelf, in like manner, is called a myſtery.—1 Tim. iii. 9. *The myſtery of the faith;* but the goſpel, equal with any other ſubject, is certainly capable of ample illuſtration.

The reſurrection of the dead, and change of the living ſaints, at the ſound of the laſt trumpet, is, moreover, called a myſtery.—1 Cor. xv. *Behold, I ſhew you a myſtery: We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; for the trumpet ſhall ſound, and the dead ſhall be raiſed* incorruptable, *and we ſhall be* changed.—The Apoſtle appears to call this a myſtery, on account of its being given to him, ſo particularly, by immediate revelation, and the glorious nature of the ſubject, and not as being beyond the reach of our conception; for there is nothing more inconceivable in a ſtate of incorruptable exiſtence, than there is in our preſent corruptable ſtate.—Why ſhould it ſeem a thing ob-

ſcure, or perplexing to the mind, that God ſhould raiſe the dead, or change the ſtate and condition of his people?—That the Apoſtle did not conſider his ſubject as being a matter inconceivable, or incapable of being well underſtood, is evident from his ſtyle—"*Be-* "*hold, I ſhew* you a myſtery."

Theſe inſtances are enough to ſhew how the word Myſtery is uſed in the ſcriptures.—And no place in the inſpired volume can be found, where it is uſed in the ſenſe in which it is commonly applied to the Trinity. And it muſt be viewed as a matter unbecoming and very diſhonorable, that men who would appear as divines, and lovers of truth, ſhould take advantage of the mere ſound of a bible-word, and make uſe of it, in the moſt important relation, as the one we have been conſidering, in a ſenſe ſo foreign from its meaning and uſe in the bible.

6. *Incomprehenſible!* Whilſt the word myſtery has been uſed as a blinder for the eyes, this word has been uſed as a muzzle for the mouth.—It is wonderful what power there is in *myſtery* to bedim the ſight! and what authority there is in *incomprehenſible* to command ſilence; eſpecially when it is advanced by way of queſtion!—And do you think, Sir, that you can comprehend the doctrine of the Trinity?—Why, Sir, I do not know that I can fully comprehend any thing; but, notwithſtanding, I have undertaken to explain and illuſtrate ſome things. And, as to the divine will, I do not think that I can comprehend it; ſtill, I muſt eſteem it to be lightſome

and enlightening; it is a plain path to walk in, and a perfect rule to walk by; it maketh wise the simple, and giveth understanding to babes; it is the bread which came down from heaven, and the water of eternal life: it is a field full of all hid treasures, in which the soul can take an eternal range, and never find one vacant or fruitless spot; it is more to be desired *than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.*

But, if the enquiry be after something beyond the divine will, it is a jest to talk of not comprehending it; for there, no doctrine, no trinity, nothing whatever can be found; it is in vain to look for things where nothing does in fact exist—where nothing *is* which bears a character or name.—And, suppose, a trinity does exist in something beyond the divine will, and we, in some way, could know that such a thing existed, it is plain that it could be of no use to us; for it is demonstrable, that *wisdom* is all comprised in the divine will, and all that is valuable to men, riches and honor, and long life are with her.

PARTICULAR REMARKS RELATIVE TO THE STATEMENT AND DEFINITION.

A man, whose way lies through a thick crowd, whilst he is pressing out, one on the one hand, and another on the other, makes but slow progress; but having attended to the above objections, I shall offer some few

particulars farther, relative to the Statement and Definition under conſideration.

1. The divine principle, as already defined, neceſſarily ſuppoſes an order of divine perſons, viz. a *covenant maker*, or *mover*, which gives the idea of a firſt perſon; a *covenant ſubject*, or one brought into the covenant, which gives the idea of a ſecond perſon; and a *covenant intereſt*, which, in a juſt eſtimation of the divine principle, it being of the nature of marriage, and giving in marriage, wherein the intereſt is the bride, gives the idea of a third perſon.

2. Though in the divine will, the covenanting parties muſt co-exiſt, as the ſelf-ſame act which conſtituted the ſon, conſtitutes alſo the character of father; ſtill there is a plain reaſon for conſidering the father, as to the method, firſt, or greater than the ſon; for, in the divine will, the covenant ſubject is both commanded and *bleſſed* of the covenant maker; and *without all contradiction the leſs is bleſſed of the better.* Heb. vii. 7.—This explains the word of Chriſt. John xiv. 28.—*My father is greater than I.* The connexion ſhews that this is the true meaning of the word, for Chriſt was here ſpeaking of his going to the Father to receive the *bleſſing* of his *glory.*—Yet, as this bleſſing ſets him up, as a Son *by inheritance*, completely in the eſtate of the Father; we behold him, in this reſult of the divine principle, as he *was in the beginning, is now, and ever will be, one* with the Father; and as thus reigning and judging upon his throne; he is *God with God;* co-

exiſtent and co-eternal with the Father, and his *equal in power and in glory*. It is evident, however, that there is a glory of the parental character, which will ever diſtinctly remain to the Father, and a diſtinct glory of the filial character, which will ever be contemplated in the Son, as *his own glory;* and ſo, alſo, there is a diſtinct character, which will ever be adored in the Holy Ghoſt.

3. The party brought into covenant in the divine will, being made the *Chriſt of God*, is therefore the eternal Word—the Rock of Ages—the foundation and head of all worlds, and is the ſubject of the record in heaven.—Again, the ſecond perſon in the Godhead, performing the covenant ſervice, and conſequently being crowned with the reward, the *diſplay* of the divine principle will be in him; he will declare God—in him God will be manifeſted; he will, therefore, be the ſubject of the divine witneſs on earth, and in a peculiar ſenſe, be called the *Word of God*, as being the report or expreſſion of the divine will. Such appellations as the Word of God, Rock of Ages, Foundation, &c. belong undoubtedly to the Divine Being or Godhead; but, as the divine theory, or whole exhibition of the divine will, devolves neceſſarily upon the ſecond perſon, they are particularly applied to Chriſt, and, for the ſame reaſon, he is ſo particularly called the *Wiſdom of God*, and the *Power of God*, which are alſo names of the divine principle.

4. Moreover, we obſerve, that this divine exhibition and manifeſtation of God in Chriſt,

or his being the Word and Wiſdom of God, implies a viſible form, which reſpects the whole creation; and, therefore, the light and truth of the whole creation muſt be merely the light and truth of Chriſt, or the diſplay of the divine will in him.—The argument of the divine theory, therefore, is the actual conformity of the works of God to the divine principle, or the actual exhibition of Chriſt in the whole creation; and the work before us is ſimply the illuſtration of the truth that Chriſt is *all in all*.

The foregoing Statement and Definition of the divine principle, may be ſummed up in the following theorems.

1. The principle of divine knowledge, which is the diſcoverable Divine Being, is of the voluntary nature, or of the nature of a purpoſe or will; and the divine ſubſtance being ſimple and uncompounded, it is wholly of this nature.

2. *The Alpha and Omega, the beginning and the end, the firſt and the laſt* of the divine ſyſtem, is compriſed in the purpoſe or will of God.

3. The divine purpoſe or will is a matter of real fact.

4. The divine will is infinite, eternal and unchangeable; holy, juſt and good; and the ſubject of all the divine characters.

5. The divine will is diſcoverable, and capable of ample illuſtration.

6. The divine will ſhews a trinity in unity; it ſhews a Father, a Son, and a Holy Ghoſt; and that theſe three diſtinct perſons are *immediately* one in will.

7. The divine will preſents the doctrine of Chriſt; and the truth to which he bare witneſs in the world, is traced, as to its origin, in this act of his inauguration; and which is of the nature of a covenant tranſaction, or a matter of record between parties.

8. The divine will conſiſts of a precept, and a promiſe, or a requirement and a reward; it is a commandment, rule, &c. which embraces eternal life.

9. The requirement of the divine will is, that of *the ſetting up* and *full exhibition* of the authority and glory of the Father; the reward is, that of *being ſet up*, and *exhibited* in this authority and glory.

10. The divine will is the truth laid down in the teſtimony of Jeſus, which was the matter of his accuſation, and which he confeſſed before Pontius Pilate, and for which he ſuffered upon the croſs; *that he is Lord and Chriſt; and, in the approaching day, upon the throne of David, at the head of his church and people, he ſhall reign over the world.*—And this is the mere goſpel itſelf.

11. The divine will, compriſing the doctrine of Chriſt, unfolds the relation of Father and Son, the union of Chriſt and believers, the law and adminiſtration of the church, the duty and bleſſedneſs of the ſaints, and the whole everlaſting glory of the kingdom of God.

12. The divine will embraces the glory which Chriſt had with the Father, before the world was—the wonderful ſcene of his humiliation—the preſent and future glory of his exaltation, and the whole divine exhibition in all the works of God.—And being a matter of fact, and diſcoverable, it lies before us as the perfect pattern, type, or map of the whole univerſe.

THE DIVINE THEORY,

GIVING A

VIEW THEREOF,

TOGETHER WITH ITS

DIVISIONS,

AND

GENERAL ILLUSTRATIONS.

A VIEW OF THE THEORY.

IN the unfolding and full diſplay of the divine principle, we ſhall behold Chriſt, the *Sun* of the univerſe, exhibited firſt in his antecedent, or primitive ſtate, *as a bridegroom coming out of his chamber*:—We ſhall then behold him in his intermediate or covenant ſervice ſtate, *as a ſtrong man, with cheerful zeal, running a race:* Finally, we ſhall behold him in his conſummate or glorified ſtate, *as the ſun, full orbited, from whoſe heat nothing is hid; or, as the bridegroom rejoicing in his bride.*

Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things. Eph. iv.—This, his *deſcending*, implies, that, in a primitive ſtate, he was *high;* and thus we have his glorious

hiſtory. Philp. ii. *Who being in the form of God, thought it not robbery to be equal with God:* But made himſelf of no reputation, and *took upon him the form of a ſervant, and was made in the likeneſs of men. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.*—Wherefore God alſo hath *highly exalted him, and given him a name which is above every name: That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth.—And that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.*

A view, therefore, of the whole doctrine of Chriſt may be given in three words, *high, humbled,* and *exalted.* This threefold glory of our Lord Jeſus Chriſt forms the all-compriſing *circuit* of the Sun of Righteouſneſs; and it manifeſtly unfolds from the divine will; for, his filial character was the *delight* of the Father, and he was *bleſſed* as a Son from everlaſting; but, the manifeſtation of this filial character, which neceſſarily implies the manifeſtation of the Father's authority, required that he ſhould *ſtoop in obedience*—and to make ſuch a ſtoop, as would anſwer to, and expreſs the infinite authority of the Majeſty of Heaven, required that he ſhould *deſcend* to the loweſt poſſible ſtate of humiliation: and a *reward,* ſuch as the infinite merit of a work giving birth to a manifeſtation of the glory of God requires, could be nothing leſs than *his exaltation above all heavens.*

As we have ſtated, the ſtipulations of the covenant which Chriſt was brought into by the Father, were for ſubſtance theſe, that he ſhould come into the world and perform a work of filial duty, which ſhould give a full diſplay of the authority and glory of the Father; and, as a reward, he ſhould be exalted and exhibited in all the ſplendour of that diſplay.

Alſo, in the full exhibition of the divine principle, we ſhall behold three ſtates of the creation, in perfect conformity to theſe three ſtates of Chriſt as the Head and Lord of all. One all dreſſed out in the habiliments of innocence and primitive glory—bright and joyful as the morning: another, ſhrouded in a cloud and baptiſmal waters, groaning and travelling in pain; and the other ſhining, glowing and fructifying under the beams of the Sun of Righteouſneſs, or by the light, heat, and bleſſedneſs of the Deſire of all Nations.

This theory, ariſing neceſſarily from the divine principle, is the argument exhibited by the apoſtle Peter, in his ſecond Epiſtle, chapter third, againſt them who deny a future ſtate, ſaying, *Where is the promiſe of his coming?* or, where is the evidence of a world to come? for *all things continue as they were from the beginning of the creation.*—But the Apoſtle replied, *This*, this fundamental principle *they willingly are ignorant of, that the heavens, ſuch as were at firſt, and the earth being conſtructed of water and by water, by the* word of God; whereby *the world that then*

was, being overflowed of water, perished. But the heavens and the earth which are now, by the same word *are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

Nevertheless we, according to his promise, *look for new heavens and a new earth, wherein dwelleth righteousness.*

It is most evident that the Apostle speaks here of some *one* principle, called the *word of God and promise,* which must be known to men not willingly ignorant; which both constituted and destroyed the old world; which same principle constitutes this world, and keeps it, in store, reserved unto fire against the day of judgment and perdition of ungodly men; and, according to which also, we look with certainty for a new world—new heavens, and a new earth, wherein dwelleth righteousness.

This divine theory is contemplated in the scripture expressions of the *heaven of heavens,* and the *third heavens;* implying three states of the creation, as the first or natural heavens —the middle or angelic heavens—and the glorified state, or heaven of Christ.—The word *heaven* thus used, whether singular or plural, means the same thing, and evidently intends a whole world. The holy temple of the Lord being made *according to the pattern shewed Moses in the mount,* exhibited the same divine scheme: First, the porch, or court of the people; secondly, the sanctuary, or court of the priests; and, thirdly, the oracle, or holy of holies.—To these three states of Christ

and the creation, diſtinctly marked out in the xixth Pſalm, we have already alluded; and there can be no doubt of this being the true explanation of the three covenants, or covenant ſtates of man; and that the whole reſpects one eternal truth, pattern, or principle of divine knowledge.

Moreover, according to the principle of the divine theory, we ſhall behold Chriſt exhibited in three perſonal forms, anſwerable to the nature of the whole exhibition, viz. the divine form, or form of God, the angelic form, or form of a ſervant, and the human form, or faſhion of a man, in which form he is glorified.—And thus in the day of judgment, when all his glory will be exhibited in one view, he will appear in the glory of the Father, and in the glory of the holy angels, and in his own glory.

And, in like manner, in this exhibition, Chriſt bears three moſt diſtinguiſhing names, viz. *The Beginning*—*The Archangel*, and *The Son of God*; which names properly diſtinguiſh the three heads of the Divine Theory; and for this purpoſe we ſhall uſe them.

THE DIVISIONS OF THE THEORY.

THE diviſion of this all-comprehenſive ſubject into three heads, diſtinguiſhed by the three names, as mentioned above, and the characters belonging to them, ariſes clearly from the nature of the divine will; and this

is the ground of thoſe three different exhibitions of Chriſt, each forming a world, which, diſtinctly, it will be the object of the three parts of this work to illuſtrate.—But, before we proceed to the more full and concluſive illuſtrations in the exhibitions themſelves, ſome particular examination of theſe names, in order to familiarize to the mind the characters belonging to the ſeveral glorious diſplays under them, together with ſome general illuſtrations of the theory, may be found to be of advantage.

THE BEGINNING.

THE word *Beginning* is a name of Chriſt, and one of the moſt remarkable of all the names given to him by the Holy Spirit. It begins and, excepting the atteſtation and benediction, it ends the inſpired volume. This word, uſed in the ſcriptures as a name of Chriſt, ſignifies at leaſt, a head, chief, prince, or principal one.

With this word, Moſes introduced his account of the creation of God, and thereby ſignified as inſpired writers after him underſtood, that Chriſt was the beginning, the principal one, and glorious head of the creation. Solomon, in a view which evidently includes the work both of creation and redemption, uſes the word, and repeats it, ſo as therein to place Chriſt in one view, at the head of both words.* It is placed in the

* Prov. viii. 22, 23.

introduction of three of the Evangeliſts, and firſt epiſtle of John. In this word, Chriſt is alſo revealed to us as the head of the holy angels,* and the prince of the kings of the earth.†

Hence, writes the apoſtle, Col. i. 15—18. *Who is the image of the inviſible God, the* firſt born *of every creature: For, by him were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers, : All things were created by him, and for him: And he is before all things, and by him all things conſiſt. And he is the* head *of the body, the church:* who is the beginning, *the firſt born from the dead, that in all things he might have the pre-eminence.*

From the truth, or doctrine contained in this name, *which is above every name*, let us then take our departure, in launching out into the boundleſs myſteries of God, that we may ſhape a true courſe for the haven of light and bleſſedneſs, and not *concerning faith make ſhipwreck.*

ARCHANGEL.

The word *Angel*, compounded of the words meſſenger and God, and which ſignifies a *meſſenger—ſervant*—or *one ſent of God*, is another moſt remarkable name given to

* Jude 6. Την εαυτων αρχην.
† Rev. i. 5. Ο αρχων των βασιλεων της γης.

Chriſt. This *name*, and the name *beginning*, have a peculiar relation to each other;—the one ſignifying the ſame thing in relation to the work of redemption, or the world of grace, that the other does in relation to the work of creation, or the natural world.

That the name *beginning*, given to Chriſt, has a ſpecial relation to the natural world, and ſignifies that the whole creation is conſtituted and *conſiſts* in him;—and the name *angel*, given to Chriſt, has a ſpecial relation to the work of redemption, and ſignifies that the world of grace, particularly, is conſtituted and conſiſts in him, will appear by examining how they ſtand connected in the ſcriptures, which will be found generally the ſame as in the following paſſages:—

In the beginning God created the heaven and the earth. Gen. i. 1.—*The Lord poſſeſſed me, the beginning, his way, before his works of old.* Prob. viii. 22.—*In the beginning was the word, and the word was with God, and the word was God; the ſame was in the beginning with God. All things were made by him.* John i. 1—3—*And thou, Lord, in the beginning, haſt laid the foundation of the earth, and the heavens are the works of thine hands.* Heb. i. 10.

And the angel of the Lord called to him out of heaven, and ſaid Abraham, Abraham. Gen. xxii. 11.—*The angel which redeemed me from all evil, bleſs the lads.* Gen. xlviii. 16.—*Behold I ſend an angel before thee.* Exod. xxiii. 20.—*And the angel of his preſence ſaved them.* Iſai. lxiii. 9.—It may be obſerved, that the

world of grace, or church-ſtate, began in Abraham's family; and that, till then, no mention is made of the Angel of God.

Theſe names of Chriſt, each one ſo ſignificant, are joined together in the name ARCHANGEL.*

And, thus combined, they have the moſt peculiar force. In this word, we behold the world of nature, and the *church-ſtate* of the goſpel, or world of grace combined together, and upheld and governed by one hand—we behold Chriſt clothed with a *cloud*, and a *rainbow* upon his head, ſtanding upon two worlds, *ſea* and *earth*, which, for a time, under his authority, ſubſiſts together; and then, by the ſame authority, together paſs away.

In this view of Chriſt, given in this his glorious name, we have an explanation of the great *myſtery* of God in the frame or conſtitution of all temporary things; and can eaſily diſcover why the government of them, even in the New-Teſtament, is aſcribed to the Archangel, and that, with his voice, the whole ſcene muſt be cloſed.

THE SON.

BUT there is another world, *the world to come*, to which belongs the *reſurrection* and the holy city, *New-Jeruſalem*; in relation to which, Chriſt bears the name of *Son*—this world is *put in ſubjection* unto him, in this

* Αρχων των Αγγελων. So is the word written out.

name, the ſame as the worlds of nature and grace are *put under* him, as the Archangel; and, becauſe this world is the moſt glorious, the world of glory, this new name is his moſt glorious name.

That the name Son, given to Chriſt, relates principally to his kingdom, power and glory, appears from the following paſſages, and many others:—*Thou art my Son, this day have I begotten thee. Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel.* Pſal. ii. 7—9.—*He ſhall be great, and ſhall be called the Son of the Higheſt: and the Lord God ſhall give unto him the throne of his father David; and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.* Luke i. 32, 33.—*And declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead.* Rom. i. 4.—*Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son.* Col. i. 13.—*The firſt-born from the dead, that in all things he might have the pre-eminence.* Col. i. 18.—*But, unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom.* Heb. i. 8.

Thus, in relation to the world of glory, whereof the ſcriptures here ſpeak, we behold Chriſt as a Son over his own houſe, crowned with glory and honour.

All this theory opens, moſt apparently, from the divine will. Theſe ſeveral ſtates of Chriſt, the worlds themſelves, and the names which are expreſſive of his relation to them, are all borne upon the face of the divine principle: As being the foundation, and at the head of the firſt creation, how expreſſive is the name Beginning? Taking the form of a ſervant, and appearing at the head of a militant church, how clear is the import of the name Archangel? But, having performed a work of filial duty, in which he was humbled to the loweſt ſtate; and being raiſed up, according to the ſpirit of holineſs, or according to the promiſe, and ſeated upon his Father's throne, with what power is he *declared* to be the Son of God?

Theſe three names, *Beginning*, *Servant*, and *Son*, are the grand pillars of revelation, whereon may be found inſcribed the whole counſel of God—in them we have completed the knowledge of our Lord Jeſus Chriſt, who *is*, and who *was*, and who *is to come*; the ſame *yeſterday*, and *to-day*, and *for ever*.

It may be proper here to notice, reſpecting the names given to Chriſt, generally, that ſome of them rank diſtinctly in the ſame relations as thoſe given above: as with the *Beginning*, the Creator, God Almighty, and God of Glory; with the *Archangel*, Jehovah, Lord of Hoſts, and Michael; and, with *the Son*, the Lamb, the Reſurrection, and Prince of the Kings of the Earth. Some of them reſpect two of theſe relations, as Jeſus, Redeemer, and Shepherd; and ſome are

common names, and reſpect them all, as Lord, Chriſt, and Foundation. The end of the whole is, to reveal Chriſt as being the head of all worlds.

As the worlds of nature, grace, and glory, are diſtinct; and, in their divers frames and conſtitutions, they exhibit the diſtinct parts of the divine will;—and as Chriſt, in relation to each one, bears a name expreſſive of its peculiar ſtate, the work before us is naturally divided into three parts, which we ſhall proſecute under the names and diſtinct characters of the *Beginning*, *Archangel*, and *Son of God*, as expreſſing, naturally, the diſtinct heads of the Divine Theory.

GENERAL ILLUSTRATIONS OF THE THEORY.

BEFORE we proceed to an illuſtration of the glory of Chriſt, as being the head of all worlds, in the actual exhibitions, it will be proper to premiſe ſome things which may lead us to contemplate more clearly the foundation or principle of this Theory; for, the more clearly we view the principle, the more ſenſibly we ſhall feel its demonſtration.

The divine eternal fact, in which is founded the truth of Chriſt, and which is the principle of the divine theory, is illuſtrated in the ſcriptures, by the nature of ſix things, with which men are converſant, viz. A covenant, the beſtowment of a gift, generati-

on, fellowſhip, inauguration, and a record; and they, ſeverally, require particular notice.

1. Of this divine tranſaction, conſidered as a covenant, ſo much has already been ſaid, reſpecting the illuſtration it gives of the truth of the *trinity* and *unity* of the divine will, and the nature of the theory reſulting from this principle, that it is preſumed little more need be added. It is in view, however, in the preſent illuſtrations, to pay more particular attention than has yet been given, to the party and engagement of the Holy Ghoſt, in this adorable compact.

The Divine Spirit, as has been obſerved, is the intereſt mutually regarded in this covenant-engagement; for, as the Holy Spirit, or *Spirit of Holineſs*, is one and the ſame with *that* of the parental authority and love, and the filial duty and joy, it is the *glory* of both the Father and the Son, and can be no other than the ſole intereſt of both parties; and it is evident, that this was not only the concern of the engagement, but alſo, that it was the authority and power in which it exiſted, and ſo was the third party in the agreement.

A covenant receives its virtue and ſtrength from the conſideration of ſome witneſs and authority, to prove it and give it effect. It is always underſtood of parties contracting with each other, and making ſolemn promiſes, that in caſe of a failure, they become liable to ſome forfeiture; and that ſome authority, which is able to enforce the obligation, is appealed to, which, therefore, becomes a

party in the tranſaction, and is itſelf bound to ſee it fulfilled by all the weight of its ſanction. And it is this circumſtance in the nature of a covenant, which gives it its ſolemn and reverential ſtamp.

In matters of a civil nature, the magiſtrate is appealed to in all lawful contracts, to ſee that they are performed according to promiſe, or to puniſh the delinquent; and in the nature of the caſe, he is ſo bound to do this, that guilt is incurred on his part, if the duty be not faithfully diſcharged. And in all matters, between party and party, taken in a religious view, the ſearcher of hearts is appealed to, who, as the final and righteous judge, will not ſuffer the guilty to go unpuniſhed; ſo, alſo, in the matter of the divine will, the Holy Ghoſt was the witneſs and power engaged to enforce the fulfilment of the ſtipulations, by a ſanction every way equal to the weight of the high obligations. Hence, in that *firſt* name of God, which imports the *Covenanters by oath*, the idea of a *curſe** is clearly intimated; and this eternal covenant is ever preſented in a manner to give us aſſurance that it was made, and was accompanied with every poſſible circumſtance of ſolemnity.

* "ALEIM: a Noun maſc. plur. *The denouncers of a con-*
"*ditional curſe.* A name uſually given in the Hebrew ſcrip-
"tures to the *ever bleſſed Trinity*, by which they repreſent
"themſelves as under the obligation of an *oath* to perform
"certain conditions, and as having denounced *a curſe* on *all*,
"men and devils, who do not conform to them.
"What thoſe terms or conditions were to which the Aleim
"*ſware*, ſeems evident from Pſ. cx. namely, that the Man

To this it may be objected, that God could not fail in his engagement; and, therefore, in this matter, it was not neceſſary that the

" *Chriſt Jeſus*, in conſequence of his *humiliation* and *ſuffer-*
" *ings*, (ver. 7, comp. Phil. ii. 6—10,) ſhould be *exalted to*
" *the right hand of God till* all *his enemies were made his foot-*
" *ſtool*, (comp. 1 Cor. xv. 25.) that *the rod of his ſtrength* (his
" goſpel,) *ſhould be ſent out of* Sion; and that by this *he ſhould*
" *rule even in the midſt of his enemies;* that *his people* (true
" Chriſtians,) *ſhould offer themſelves willingly in the ornaments*
" *of holineſs;* and that thoſe which ſhould be *begotten by him*
" *to a reſurrection from ſin here, and from death hereafter,*
" ſhould be more numerous than the *drops of morning dew.*
" (comp. Iſai. xxvi. 19.) All this I take to be briefly com-
" prehended or ſummed up in that *oath* of *Jehovah* to *Chriſt*,
" ver. 4. *Thou art a Prieſt* for ever *after the order of* Melchi-
" ſedec, *which, by interpretation, is King of Righteouſneſs*,
" Heb. vii. 2. As a Prieſt, Chriſt, *through the eternal Spirit*,
" offered himſelf *without ſpot to God*, Heb. viii. 3.—xi. 14;
" as a Prieſt for ever, *he is able to ſave them* to the uttermoſt,
" (Marg. evermore,) *that come unto God by him, ſeeing he* ever
" *liveth to make interceſſion for them;* as being *after the order*
" *of* Melchiſedec, *he is* King as well as *Prieſt*, King *of Righ-*
" *teouſneſs*, and King of *Peace*. Heb. vii. 2. Hence, then, we
" learn, that *Jehovah ſware* to *Adoni* or *Chriſt*, (See Matth.
" xxii. 43.) and that this *oath* had reference to the *redemption*
" *of man by him*.—The Pſalm itſelf does not indeed determine
" the *time when* this oath was pronounced, but other ſcrip-
" tures do. For St. *Paul* ſays, that Chriſt was made a Prieſt, *i. e.*
" after the order of Melchiſedec *by this very oath*, Heb. vii.
" 21. But *his inauguration* to the *Prieſthood* and *Kingdom* was
" *prior* to the *creation of the world*, Prov. viii. 23, and ſeq.—
" Therefore *this very oath*, recorded in Pſ. cx. was *prior to*
" *the creation*. Accordingly *Jehovah* is at the beginning of
" creation called *Aleim*, Gen. i. 1, which implies, that the
" divine perſons had ſworn *when* they created. It is evident
" alſo from Gen. iii. 4, 5, that both the ſerpent and the wo-
" man knew *Jehovah* by this name, Aleim, *before the fall;*
" and, to cite but two paſſages out of many that might be
" produced from the *New Teſtament* to this purpoſe, St. *Peter*
" is expreſs, Eph. i. 18—20, that Chriſt was *fore-ordained* to
" redeem us, *before the foundation of the world;* and St. Paul
" affirms, Eph. i. 4, that *God, even the Father of our Lord Je-*
" *ſus Chriſt, hath choſen us in him, before the foundation of the*
" *world*.

party of an *authority* ſhould be concerned; but why then covenant? Why ſwear at all? Why *any* of this formality? What meaning could there be in the whole buſineſs, unleſs there were a third party engaged thereby, as in the nature of things ſuch a tranſaction implies, to enforce the ſolemn obligation? Were there no magiſtrate, no God, no party

" By virtue of this *antemundane oath*, the Man *Chriſt Jeſus* " was enabled to overcome the Devil and all the enemies of " man, and perfect his redemption, and from this oath it was " that the ever-bleſſed THREE were pleaſed to take that *glo-* " *rious* and *fearful name*, (Deut. xxviii. 58.) *Jehovah Aleim;* " *glorious*, in as much as the tranſaction, to which it refers, " diſplays, in the moſt *glorious* manner, the attributes of God " to men and angels; and *fearful*, in as much as, by one part " of the oath, eternal and infinite *power*, *Jehovah himſelf*, is " engaged to *make the enemies of Chriſt his foot-ſtool*, Pſ. cx. 1.

" Let thoſe who, in theſe days of *Arian*, *Socinian* and *Rab-* " *binical* blaſphemy, have any doubt whether Aleim, when " meaning the true God, *Jehovah*, is plural or not, conſult the " following paſſages, where they will find it joined with ad- " jectives, pronouns and verbs *plural*. Gen. i. 26.—iii. 22.— " xi. 7—xx. 13.—xxxi. 53.—xxxv. 7. Deut. iv. 7.—v. 23. " or 26. Joſh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Pſ. " lviii. 12. Iſa. vi. 8. Jer. x. 10. Dan. iv. 5, 6, 15, or " 8, 9, 18. See alſo Prov. ix. 10.—xxx. 3. Pſal. cxlix. 2. " Eccleſ. v. 7.—xii. 1. Job v. 1. Iſa. vi. 3.—liv. 5. Hoſ. " xi. 12. or xii. 1. Mal. i. 6. Dan. vii. 18, 22, 25.

" O that *the children of Abraham, according to the fleſh*, " would attentively conſider and compare the texts above cit- " ed from *their own ſcriptures!* Could they then help owning " a *plurality* of Aleim in Jehovah?—When they read, for in- " ſtance, Gen. i. 26, that *the Aleim ſaid*, *Let* us, *or* we *will*, " *make man in* our *image*, *according to* our *likeneſs*—and ver. " 27.—*So the* Aleim created *man*, &c. and compared theſe " words with Eccleſ. xii. 1. *And remember thy Creators*, could " they doubt whether Aleim, as applied by *Moſes*, in the hiſ- " tory of the creation, denoted a *plurality* of agents? And yet " ſurely, as ſaith the prophet Iſaiah. chap. xliv. 24, Jehovah " *ſtretched forth the heavens* alone, *and ſpread abroad the earth* " by himſelf, without the aid or concurrence of any creature, " how exalted ſoever. Comp. chap. xlii. 5.—xlv. 12."

Parkhurſt's Hebrew Lexicon.

ſtanding by to enforce the engagement, it is plain, that the tranſaction of covenanting and ſwearing would be without ſolemnity and without meaning. And if it be further objected, that it is given in the divine record, that God ſware by himſelf, it may be anſwered, that by this, we are not to underſtand that he ſware by his own perſon, but that the authority appealed to, was a party in the Godhead; and ſo was himſelf, for this is the evident truth; and the contrary would imply an abſurdity.

But it is not proper to ſay, in every point of view, that there could be no failure in this caſe; for, on the part of Chriſt, the engagement was not merely perſonal, but as a ſurety for a fallible creature; and, on the part of the father, *that* was engaged which, of all things, was the moſt improbable to take place, viz. That *death* ſhould yield *life*; and that a people, whoſe name was *The Rebellious*, ſhould *be willing*; and the truth of this matter was proved in the fact; for a failure did ſo take place that, by the party of the ſuretiſhip, the forfeiture was incurred, and the dreadful ſtroke was inflicted by the *ſword* of the Lord, which was that power, or third party, appealed to in this moſt ſolemn contract.

Again, a queſtion may ariſe reſpecting the Holy Ghoſt being conſidered as the great intereſt reſpected in this covenant, from the circumſtance that the ſcriptures often allude to the church, or the redeemed people of Chriſt, as being the intereſt contemplated in

this divine tranſaction? The anſwer to this queſtion, is found in the conſideration that the church is the vehicle or *temple of the Holy Ghoſt*; and therefore is, properly and neceſſarily, conſidered in the ſame view; hence this great intereſt of the glory of God is ſo often exhibited in the name of *The Bride, The Lamb's Wife*;—and the Lord calls Iſrael his *Glory*. And when we reflect, that the church, firſt, by the ſpirit of obedience; and ſecondly, by the ſpirit of glory, ſhall be filled with all the fullneſs of God; completely filled both with the ſpirit of the Father and of the Son, we perceive that this elect body cannot be ſeparated from a view of this eternally deſired intereſt; and that, as it reſpects the manifeſtation, it will be in the church, that the Holy Ghoſt, which is the object and end of all, will be fully embraced, both by the Father and the Son.

The intereſt in a covenant may, or may not, be a perſon; but, in the caſe before us, it being of the nature ſtated, as that of marrying and giving in marriage, in which the intereſt is the Bride, it is neceſſary ſo to conſider it. Alſo, in the view we have taken of covenant tranſactions, as in their nature requiring a third party as the witneſs and authority, the Holy Ghoſt muſt of neceſſity be conſidered a perſon; and indeed, for the ſame reaſon that the firſt and ſecond parties are called perſons, the third party muſt be conſidered alſo as being a perſon; for, in this relation, all that is meant by the term, is one who is concerned, and is acting a part, im-

mediately, in the matter of the divine will. In this view, therefore, of the divine principle, we have a ſtriking illuſtration of the truth of a trinity in unity; as three perſons acting together, are neceſſarily contemplated in this divine economy.

2. To this divine tranſaction, conſidered as the beſtowment of a gift, we have already briefly alluded. It is proved, that this real fact exiſted in the eternal divine will, and that *grace was given us in Chriſt Jeſus, before the world began;* which grace was the eternal life. Here alſo we have the knowledge of three things, which exiſted eternally and neceſſarily in the divine will, viz. a *giver*, a *receiver*, and the *gift* beſtowed and received; and in the giver, we here contemplate the character or truth of the Father; and in the receiver, the truth of Chriſt; and in the eternal life given, *that* of the Holy Ghoſt.

This act of giving us eternal life, which, as has been ſhewn, conſiſted in giving a commandment, embracing the divine favour, conſtituted the glory of the Father. In this one act of his giving a precept and a promiſe, or a requirement and a reward, is compriſed, as in its origin, every thing which is imported by his name *God and the Father*. All the honour, all the high diſtinction, all the infinite claims of this adorable character, ariſe from his being the propoſer, the firſt mover and free diſpoſer of the *unſpeakable gift*.

Reſpecting a receiver, it is requiſite to obſerve, that a donation may be made, though

the perſon or perſons for whom it is deſigned be not preſent; yea, though ſuch be not in exiſtence. Many deeds of gift have been effectually made, when the perſons to whom the property is given, have been far diſtant and wholly unknowing to the tranſaction; and many legacies have been bequeathed to unborn heirs; but, in ſuch caſes, it is required by law, and in the nature of things it is neceſſary, that there be appointed a truſtee, who ſhould receive charge of the property, under ſuitable obligations and bonds, to deliver it over, in due time, to them for whom it was deſigned.—Such a party exiſted in the eternal divine will; who, as the nature of the caſe required, received in our name the infinite bequeſt; and who was laid under, and freely took upon him, the higheſt and moſt ſolemn obligations to preſerve it; and, in the *fulneſs of times*, to bring forward the legatees, and put them into full poſſeſſion of the *inheritance of glory* and *eternal life.*'

It will be obſerved, that a truſtee, in the matter of the divine will, viewed as the beſtowment of a gift, is the ſame thing as a ſurety, when the ſubject is conſidered as being a covenant; and in this truth of our eternal life having been at firſt received by a truſtee, may be ſeen the ſource of the eternal ſonſhip. Here is the high origin of the name *Chriſt;* and of all the offices and honours which he ſuſtains as the Lord and head of the creation—*all* the glories of his relation, both to the Father and to the church, ariſe from

his being engaged and intruſted with the keeping and immediate diſpenſing of the eternal life and glory of his church and people, according to the Father's good pleaſure.

Though our Lord received this intereſt as a truſtee, yet the nature of the thing is ſuch, that it thus neceſſarily became his own, together with that whole bleſſed body of people, for whom it was deſigned;—for the receiving of a commandment, implies the keeping of it; and alſo the receiving of a bleſſing, implies the enjoying of it;—and the filial character being conſtituted by the parental commandment and bleſſing;—it is manifeſt, that he who received it immediately from the Father, was thereby conſtituted the Son of God; as all they who receive it thro' him, are thereby alſo conſtituted his children. The *living* only can know what life is: *I live by the Father*, ſays Chriſt; and he could ſay, by experience doubtleſs, as all his people can declare the ſame truth—*I know that his commandment is life everlaſting*. The bleſſed Jeſus ever traced his own ſonſhip, heirſhip, *eternal* life and glory, to the ſame ſource with *that* of his people, viz. His Father's commandment, in keeping of which *there is great reward*. He never preached the vague doctrine held forth by modern expounders and commentators, that his eternal life is to be antedated to the commandment of the Father, which conſtituted him our Lord and Redeemer.

Contemplating this truth, it may be readily perceived that, on the one hand, by this

commandment, he was made to the Father a *Son;* and, on the other, by the ſame good will, he was made to the church a *head.*—This eternal life being, from the beginning, conſigned and intruſted to him; being received and kept in him; and finally, being manifeſted and diſpenſed by him; is evidently that *one* all meritorious thing, which gives him his names of Son and Chriſt, of Lord and Saviour; and all his worthy and adorable claims, both in heaven and on earth.

Again, from the nature of the ſubject, it is evident, that in this act of giving us eternal life, God gave us *his Son:* for, this life being given to us in Chriſt as the truſtee, the charge in its nature required that he ſhould come into the world, and manifeſt it; which could be done only in a way of obedience to that commandment in which it conſiſted; and which, in ſuch a world as this, would neceſſarily lead him to the loweſt poſſible ſtate of humiliation. As therefore eternal life was given to us in Chriſt Jeſus, he was, in the ſame act, given to us, even to lay down his life for us; and his receiving this charge, which was properly expreſſed in theſe words, *Lo, I come to do thy will, O God,* was the free *offering* of himſelf as a ſacrifice, and a voluntary engagement to give his life for the people.

Reſpecting the gift beſtowed upon us in Chriſt Jeſus, this is evidently the Holy Ghoſt. We have ſhewn that the will of God conſiſted in a commandment embracing the divine favor: ſuch a commandment as is neceſſary

to form the filial character.—*I know*, ſays Chriſt ſpeaking of his Father, *that his commandment is* life everlaſting.—He had received it—he had kept it—he lived by the Father—it was his meat and drink to do his will; by experience he knew that this was *eternal life*, and recommending it to the people, he ſaid, *It is the Spirit that quickeneth; the fleſh profiteth nothing: The* words *that I ſpeak unto you, they are* ſpirit, *and they are* life.—It appears, therefore, that this commandment delivered to us by Jeſus Chriſt from the Father, is the gift of eternal life, which we are conſidering.

But this is the ſame as the gift of the Holy Spirit; for the commandment given to us by Jeſus Chriſt is ſpirit: *It is* the Spirit *that quickeneth; the words that I ſpeak unto you, they are* ſpirit. John vi. 63. *The word of God is quick, and powerful, and ſharper than any two edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a* diſcerner *of the thoughts and intents of the heart.* Heb. iv. 12.—And this is the *Holy* Spirit; for by this commandment, or word, does all divine holineſs exiſt. Chriſt prayed for his people, ſaying, *Sanctify them through thy truth; thy word is truth.*—By this Chriſt himſelf was ſet apart, *ſanctified, and ſent into the world*, John x. 36; he received and kept the commandment, or word of God, that he might give it to his people; wherefore he ſaid, *For their ſakes I ſanctify myſelf, that they* alſo *might be ſanctified* thro' the truth. John xvii. 19. And it is alſo evi-

dent, that the Father is called *holy*, becauſe this holy *ſanctifying* commandment is given from him.—It is evident, therefore, that the *gift* of eternal life, which conſiſts in the parental commandment embracing the love of God, is the ſame as the *gift* of the Holy Spirit.

Hence the Holy Ghoſt is called the *promiſe* of the Father; and, as being the fullneſs of the parental bleſſing given to us in Chriſt Jeſus in the covenant of redemption; the ſhedding forth of the Holy Ghoſt on the day of Pentecoſt, was ſpoken of by Peter, as the fulfilment of the Father's promiſe to his Son, and the completion of his grace to the church thro' him: *Therefore being by the right hand of God exalted, and having received of the Father the* promiſe *of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear*, Acts ii. 33.—And John, ſpeaking of the Holy Ghoſt, which he calls an unction from the Holy One, 1 Epiſ. ii. 25, ſays, *This* is the *promiſe* that he hath *promiſed* us, even *eternal life*.

It is, therefore, manifeſt, that the Father, in giving to the Son his parental commandment, which is *eternal life*, gave neceſſarily to him the infinite bleſſing of the Holy Ghoſt; theſe things are in their nature inſeparable; and in giving to his Son this commandment in all its infinite *length and breadth*, the Father gave *not the Spirit by meaſure unto him*, John iii. 34. In receiving this eternal law of ſonſhip, Jeſus Chriſt received *all power in heaven and in earth*. In his keeping this pa-

rental commandment, in him *are hid all the treaſures of wiſdom and knowledge;* and in his diſpenſing it to his people, he gives them *power to become the ſons of God.* So plain it is, that the rich *gift of God*, which is *eternal life*, even the *Holy Ghoſt*, is compriſed in the parental commandment: which, with regard to us, was given to the Beloved before the world began, and which is now manifeſted unto us *through Jeſus Chriſt our Lord.*

That this eternal life is a diſtinct thing from either the Father or the Son is evident, becauſe, were it not diſtinct from the Father, his giving it would have been merely the giving of himſelf; but, in the divine record this gift appears ever as being diſtinct from the giver, and as given forth *from* the Father. And were it not alſo diſtinct from the Son, it could not be ſaid with propriety, as it often is in the ſcriptures, that it was given to us *in* him.

And that the Holy Ghoſt is a *diſtinct party* in the divine will, is moſt apparent from the current language of the ſcriptures; a ſingle paſſage may be ſufficient to ſhew ſuch a diſtinction; ſee John xv. 26.—*But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtify of me.*—Here it appears that the Holy Spirit is not the Father, for he comes *from* the Father, and *proceedeth* from the Father; neither is he the Son, for he is *ſent by the Son*, and *he teſtifies of him;* and that he is an agent, or active party in the divine will, ap-

pears from his being *ſent;* from his *coming* and *proceeding* from the Father; and from the *offices* he bears, and the *work he performs*, of a *witneſs* to the truth of Chriſt, and a *Comforter* to his people.

And, aſide from the evidence ariſing from the ſtyle of the ſcriptures, the *nature of the gift of God*, ſhews that it is a diſtinct party in the divine will, for it is life; and life implies activity, and activity, in the matter of a will, implies willing, and willing denotes a perſon. The *giving forth* of this commandment, or the *proceeding* of the Holy Ghoſt, conſtituted the *paternity* of him from whom he was given forth and proceeded; and the *receiving* of the commandment, or the *coming upon, abiding* or *reſting* of the Holy Ghoſt, conſtituted the *ſonſhip* of him upon whom he came, and by whom he was received.—An *agency* of the Holy Ghoſt, therefore, conſtituted the characters, the relations, and the eternal glories of both the Father and the Son; ſo that, if it were poſſible, there is leſs room to doubt of the perſonality of the Holy Ghoſt, than there is of that of either the Father or the Son.

Of the truth, therefore, of three perſons *acting* together in this matter of the *grace of eternal life*, which was given to us in Chriſt Jeſus before the world began; this view of the divine principle affords the cleareſt illuſtration.

3. From the illuſtrations already given of the divine principle, it appears that in tracing out a *generation* in the *voluntary ſenſe*, it is ne-

ceſſary only to enquire for three things; firſt, a *head*, or one who exerciſes authority and command, ſuch as is neceſſary to form the filial character; ſecondly, a *ſubject*, or one brought under ſuch authority and command, and ſo becoming a ſon; and, thirdly, a *commandment*, ſuch as carries the authority, and embraces the favor of the head; or a precept clothed with effectual power to form the child, and to give the reward of filial obedience, which is the heirſhip of the parental eſtate, or the inheritance of the ſame authority and command; and theſe things are found exiſting, neceſſarily and eternally, in the divine will. And it has been ſhewn, that there is an everlaſting Father, or one who exerciſed this authority, before the world began; alſo, that there is an eternal Son, or one who was the ſubject of this command, and the object of this favor, before the world exiſted. And the nature of the divine authority proves that the Spirit is alſo eternal. The exiſtence of the precept and promiſe of God, which is ſpirit and life, is involved in the exiſtence of this parental authority and filial duty.

Agur, in his prophecy, lamenting that he had not *the knowledge of the holy*, whilſt earneſtly inquiring after the truth, as every holy ſoul is, being directed by the ſpirit of inſpiration, he gave the anſwer to the great queſtion reſpecting the knowledge of the Father and his Son, which is *eternal life*, in the ſame words in which he aſked it.

Who hath aſcended up into heaven, or deſcended? Who hath gathered the wina in his

fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?

The inquiry, in these words is, evidently, concerning the divine principle; and the whole subject is here described.—First, The glory of Christ—*Who hath ascended up into heaven, or descended?*—We have the authority of the apostle, for considering this as a description of Christ's humiliation and exaltation; and as intending his *descending* and *ascending;* in which order he constructs the passage.—Secondly, The glory of the Father in him—*Who hath gathered the wind in his fists? Who hath bound the waters in a garment? who hath established all the ends of the earth?* This is plainly a description of the divine authority and command.—And, thirdly, The Holy Spirit which is the agent employed in the execution of this authority, called *his fists, a garment,* &c.—These questions are put in a manner which imports, that the inquirer felt that he who could answer them, and tell the *name* of the living and true God, and *his Son's name*, had *learned wisdom*, and had received *the knowledge of the holy*, and had attained the object which is the ultimate of all true desires.

What is here given, may be considered as the superscription of *the book of the generation of Jesus Christ*—so much only of this thing did God's ancient people know; for to them the book was sealed. And though we live in gospel-times, yet how few of us have

ſo much of the knowledge of Jeſus Chriſt as had Agur! Becauſe he had attained no more divine knowledge, he thought himſelf not to have *the underſtanding of a man;* and he eſteemed himſelf *brutiſh*, viz. being ſomewhat below the proper dignity of a man; but he who has not attained ſo much, muſt be thought a mere brute.

As brief, however, as his knowledge was, he dared not like many in theſe days, to *add* unto the words of God, leſt he ſhould be *reproved*, and he be found a *liar*. Folded as it was, he ſtill kept to the book—the divine will unfolding in Jeſus Chriſt, in his *deſcending* and *aſcending*, was his *Alpha* and *Omega*—he was content to begin at the *beginning of the creation of God*; or with that act of the divine will which, in the effect, ſent Jeſus Chriſt into the world; and he was content alſo to end at *the ends of the earth*.

The ſolemn queſtion, what is God? as it was put by this holy inſpired man, is merely this, *what has God wrought*? As though he had ſaid, tell me what God has done? Open to me this matter of his deſcending and aſcending? Unfold the acts of divine government; of his gathering the wind in his fiſts; of binding the waters in a garment; and, finally of eſtabliſhing all the ends of the earth? Do this, and you will anſwer my great queſtion—do this and you will explain the truth of the Father and the Son, in which is *eternal life*; he who can do this, has the knowledge of the holy, and can tell *what is his name and what is his Son's name.*

By the power of the Spirit, of which the *wind* is the *emblem*, Jesus Christ was sent into the world—by this power, in the *hands* of the Father, as the *wind gathered in his fists*, he went and returned, was carryed up and down; and, by this, he learned obedience, and was formed, as a son, according to his Father's will; and finally, by this, he is rewarded as a son, by being filled with all its infinite fulness, and by dispensing the same to his church and people;—And being sent into the world by this high authority, behold! the *waters* also, *the great deep*, which is the *emblem* of his humiliation and sufferings—even death and hell are controlled, and, as it were, *bound* in a *garment*; which is the *emblem* of God's truth and faithfulness, wherein he had promised to him, that he would not leave *his soul in hell*, neither would he suffer his *holy one to see corruption*. Again, look away to the ends of the world, and contemplate the blessed issue of the mediatorial work of Jesus Christ, in the final *establishment*, peace, and glory of his everlasting kingdom. The *ends of the earth*, or *ends of the world*, is a phrase often used in the scriptures, to denote the present and the future state of the gospel kingdom, in the times of the restitution of all things, when it is promised that *all the ends of the earth shall see the salvation of our God*.

Wherever we have a clear view given us of the divine principle, we are led to contemplate the truth of the *threefold state* of Christ, and *that* also of the world or his king-

dom, in perfect conformity to him as the Head and Lord of all; for this divine theory unfolds neceſſarily from the divine will. This remark is illuſtrated in the view before us. The gathering of the wind in his fiſts is a proper deſcription of the kingdom of nature; the binding of the waters in a garment, is a natural deſcription of the kingdom of grace; and the eſtabliſhing of all the ends of the earth, is a beautiful deſcription of the kingdom of glory. And this was all that the holy man deſired to know; and what more can the wiſe in heart deſire? It was this book of the kingdom which fully opens in the future glory of Jeſus Chriſt and his people, that John the Revelator *ſaw in the right hand of him that ſat upon the throne, written within and on the backſide, ſealed with ſeven ſeals*; concerning which he *wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon;* but, thanks be to God, it is the high and diſtinguiſhing privilege of *the children of the kingdom*, that to them it is given to know its *myſteries*, being experimentally and effectually taught them, by the ſpirit and power of the holy *humbling* commandment of Jeſus Chriſt, and by the conſolation of his bleſſed *exalting* promiſe.

This paſſage affords evidence that Agur was a great prophet; for, though he could not read it, yet he faithfully held the book of the generation of the Son of God in his hand; and like a certain preacher, who, after puzzling a while at the text, made a ſolemn impreſſion upon his hearers, by the an-

xious manner in which he held out the bible, saying, "The truth is here, in this book."—Such also was John the Baptist, he took good heed to testify as he was prompted, and he *set to his seal that God is true;* yet the name of *the Father*, and *his Son's* name, as descending and ascending, he could but *half* read; but when he found his mind embarrassed, and his *own text* beyond his skill, he sought to be a disciple in the new school, and sent to Christ himself, that he should tell him who he was. —Verily, such men as these are the greatest among them that are *born of women:* notwithstanding, the little child, in the kingdom of heaven, born of the Father, is greater than they; for he can read, down and up, backward and forward, the whole divine alphabet; he can tell, *what is his name, and what is his son's name:* He cries, *Abba, Father:* he knows the Father, by knowing in duty the Son; for he has taken the yoke of Christ, which *he* took by the command of his Father, and has learned of him *obedience* to the Father of Spirits; and, also, he knows the Father by experiencing his *favour;* for *the love of God is shed abroad in his heart by the Holy Ghost;* and, with Jesus Christ, who is his pattern, and, as it were, his elder brother, in this way of duty and obedience, he has found *rest to his soul:* he is *born of God:* In this very truth of the generation of the eternal Son of God, consists the regeneration of his people.—I write unto you, *little Children,* says John, *because ye have known the Father.*

In this illustration, the vision of Isaiah,

Chap. vi, when he ſaw the *glory* of Chriſt, *and ſpake of him*, muſt not be omitted.

In the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne, high *and* lifted *up*, *and his* train *filled the temple.*

Here alſo is unfolded the Divine Theory. Firſt, he ſaw the Lord ſitting *high*, which word expreſſes his primitive glory.—Secondly, he was *lifted up*—which words deſcribe both his ſtate of humiliation and exaltation; for, that he aſcended, was *lifted up*, or *exalted*, "what is it, but that he firſt *deſcended*," or was *abaſed?* In this view of the *glory* of Chriſt, we contemplate three diſtinct agents. One who *lifts* up, another who is *lifted* up, and a third called *his train*, which filled the temple.

Above it ſtood the Seraphim: *each one had* ſix wings; *with* twain *he covered his* face, *and with* twain *he covered his* feet, *and with* twain *he did* fly. *And* one *cried unto another, and ſaid*, holy, holy, holy, *is the* Lord of Hoſts, *the* whole earth *is full of his* glory.

The Seraphim appearing with a threefold *twain of wings*, gives us a complete view of the creation of God. Firſt, a *face*, with a wing on each ſide, is deſcriptive of the primitive glory of the creation, and that it conſiſted of two parts, that of the angels and that of men; which were, at firſt, ſo united as to form but one face, or one glory; and this face being covered, ſhews that by the fall, and the entrance of ſin and death into the world, all this glory was obſcured, and the whole creation put into a ſtate of confine-

ment; and as both worlds, of angels and men, were united in the great principle of the creation, they are, together, effected by the fall of man, and the ſubſequent bondage.—Secondly, the *feet* are expreſſive of the ſervice-ſtate; and theſe alſo being covered, is deſcriptive of the humiliation and ſuffering of this ſtate; and the *two* feet, each being covered with a wing, ſhews that the angels together with men, partake of this ſervice, and have alſo a ſympathy in this humiliation and ſuffering.—And thirdly, their ſoaring away together, with outſtretched wings, in a concert of the higheſt praiſe, gives us a view of the freedom, elevation and felicity, of the ſtate of glory, when the whole creation ſhall be delivered from the bondage of corruption into the glorious liberty of the chlidren of God.

The concert of high praiſe, repreſented here, is doubtleſs the ſame that John more diſtinctly heard, Rev. v. 13. *And* every creature *heard I ſaying, bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne and unto the Lamb for ever and ever.* The Seraphim cried, one unto another, ſaying, *holy, holy, holy,* is the Lord of Hoſts: *the whole earth is full of his glory*;—which, we know, will be the bleſſed reſult of this ſcene of wonders.

Again, the thrice uttered aſcription of *holy,* ſeems naturally to intend the three perſons of the adorable Trinity; as, *holy* is he who *has lifted* up, or *ſet* his King upon his holy hill of Zion; *holy* is he who *is lifted* up, and

is ſet upon his holy throne; and *holy* is his *train*, or that *power*, by which all his work and all his glory is accompliſhed. The ſame alſo, according to the Theory, applies to the ſeveral ſtates of Chriſt; as *holy* is he who was *high; holy* is he who was *abaſed;* and *holy* is he who is *exalted.*

And the poſts of the door moved at the voice of him that cried, and the temple was filled with ſmoke.

This view imports, that the Lord was coming into the world, to give the exhibition of his glory. And, as in the Revelation, and other places of ſcripture, where the grand concert is exhibited, it is obſerved that one voice, as the leader or maſter of the choir, is ever diſtinguiſhed; ſo here, at the voice of *him* that cried, a leading one, the poſts of the door moved; which indicates the ſame thing as the removing of the pillars of creation, and the conſequent paſſing away of the whole natural frame of the heavens and the earth, at the voice of the *Archangel.*

The view we have here, and which is ever given of the *Seraphim*, is wonderful; and leads to the idea of ſomething more than created glory; and this is indeed the truth, for Chriſt, in the divine conſtitution, is aſſociated with the worlds, and is himſelf the *Beginning of the Creation*, the *Lord of Hoſts*, and the *Maſter of Aſſemblies.*

Then ſaid I, Woe is me! for I am undone; becauſe I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips; for mine eyes have ſeen the King, the Lord of Hoſts.

It may be obſerved here, that the effect of this viſion upon Iſaiah, was very ſimilar to that of the illumination of Agur upon him. Agur cries, *Surely I am more bruitiſh than any man, and have not the underſtanding of a man: I neither learned wiſdom, nor have the knowledge of the holy.* And Iſaiah exclaims, *Woe is me, for I am undone*, &c. It is evident, however, that Iſaiah was much the deepeſt affected. Agur's illuminations were ſuch as theirs who, as Job expreſſed it, had *heard* of the Lord *by the hearing of the ear;* and it ſeems that, till this time, ſuch had been the knowledge of Iſaiah; but now his eyes ſaw him, and he received impreſſions, ſuch as before he had never known; eſpecially when one of the Seraphim flew unto him, having a live coal in his hand, which he had taken with the tongs from off the altar; and when he felt the tremendous touch thereof upon his lips, and had experienced the glorious, humiliating, ſanctifying effect.

Alſo I heard the voice of the Lord, ſaying, Whom *ſhall* I *ſend? and,* Who *will go for* us?

Here, again, we have a view of the divine principle, the eternal *voluntary* generation; and we obſerve three perſons immediately concerned in the tranſaction; one who ſends, commands, and ſays, Go; another who is ſent, commanded, and is bidden, Go; and a third who is ſpoken to by the firſt, and is conſulted as being intereſted in the concern: *Whom ſhall I ſend? and, Who will go for* us? *Then ſaid I, Here am I; ſend me.*

In Iſaiah's offering himſelf ſo readily, to go upon ſuch an errand, as ſoon as it was moved, he was a wonderful type of the Son of God; wherefore, in like manner he was ſent to the people, to carry to them upon his lips, the *ſpirit of burning*, the *fire of the altar*, (i. e.) the *doctrine* for which Jeſus Chriſt died; which could not fail to make him a ſacrifice; and which, being a ſavour of death in them who believe not, muſt reduce ſuch a people, as this to whom he was ſent, to a *remnant;* and even they muſt be brought to the loweſt ſtate of humiliation, and be ſaved in ſo myſterious a way, *as by fire;* but, for his reward, he was promiſed Levi's portion, the bleſſed *reward of the ſanctuary;* he ſhould have the *tenth;* which ſhould be brought in, ſound and good; ſo that it ſhould be, for ſubſtance, as the whole product of the field and vineyard; like, as the weight and ſubſtance of the teil tree, and the oak, remain in them when they have caſt their leaves; for, ſuch ſhall be the holy ſeed, promiſed to Chriſt.

And he ſaid, Go, *and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed. Then ſaid I*, Lord, How long? *And he anſwered*, until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate.—And the Lord have removed men far away, and there be a great

forſaking in the midſt of the land. *But yet in it ſhall be a* tenth, *and it ſhall return*, and ſhall be eaten: *as a* teil tree, *and as an* oak, *whoſe* ſubſtance *is in them, when they* caſt their leaves: *ſo the* holy ſeed *ſhall be the* ſubſtance *thereof.*

The prayer of Agur, *Give me neither poverty nor riches;* which, indeed, is the height of natural wiſdom; ſhews the truth of his confeſſion, how much he was lacking in the knowledge of the Holy: The ſoaring ſpirit of Iſaiah could not ſtop at ſuch a mediocrity; but, like the chriſtian ſoldier, he fought for riches, he reached for glory, the *twofold* glory of the croſs and crown: like bleſſed Paul, he aſpired to *know* Chriſt, and the *power of his reſurrection*, being *made conformable unto his death:* in the view of a ſervice, which would make him poor, *very* poor; and a reward, which would make him rich, *very* rich; he ſaid, *Here am I; ſend me!* this, in reality, was ſaying, Give me *both* poverty and riches! And, like the Lord of Glory, for the joy that was ſet before him, at the right hand of the throne of God, he would gladly endure the croſs and deſpiſe the ſhame.—Bleſſed are the Sons of God!—Yea, ſaith the Spirit, *I know thy poverty; but thou art rich.*

If any of theſe obſervations are ſuppoſed to be ſomewhat aſide from the ſubject: it will, however, be acknowledged, that the paſſages which have directed them, are among the moſt remarkable relative to the doctrine of the Father and the Son, and afford the beſt illuſtrations of the truth of the divine ge-

neration, which are to be found in the ancient ſcriptures.

4. A fellowſhip, wherein two or more parties become united in one common intereſt, is another thing by which the divine principle is much illuſtrated in the ſcriptures: two parties may compoſe a fellowſhip, but an intereſt, common to both, is neceſſarily ſuppoſed in ſuch a community; which, as has been ſhewn, may alſo be a party: in this caſe, as already illuſtrated, the intereſt is the Holy Ghoſt; and it will be kept in mind, that this is the ſame thing which has been pointed out, as the *intereſt* in the eternal covenant—the *gift* which God has beſtowed upon us, or that *commandment* of the Father which embraces the *divine favor*, by which is the eternal generation of the Son of God, and the regeneration of his people.

Whatever be the concern; whether in ſome buſineſs of manufacture, of farming, or of trade, a fellowſhip is uſually denominated and diſtinguiſhed by the nature of the intereſt; ſo this matter of the *divine* glory is ſtyled the *fellowſhip of the Spirit*, or the *communion of the Holy Ghoſt*.—The *conſolation* in Chriſt, which is the *gift* of love, or the *comfort of love*, from the Father; is ſtyled the *fellowſhip* of the Spirit; and, therefore, in this one thing, *The* grace *of the Lord Jeſus Chriſt, and the* love *of God, and the* communion *of the Holy Ghoſt*, is ſummed up the goſpel benediction.

The Father is known in this fellowſhip, if I may be allowed the uſe of the common ex-

preſſion, by his advancing the capital: The Son is known in it, by his taking charge of the invaluable property, to occupy it, improve and diſpenſe it, to the greateſt advantage; ſo that it ſhould yield a vaſt profit, and produce an immenſe income and revenue: and the Holy Spirit is in it by his proceeding freely from the Father to the Son, to be appropriated under his hand, and diſpenſed abroad for the *common intereſt*, (i. e.) for the glory of the Father, and of the Son, which is inſeparable from his own glory; and, as this matter has been laid down, it may be ſeen that this, in its nature, is a common intereſt; for, the glory of the Father cannot be ſeparated from the glory of the Son, and the glory of the Son cannot be ſeparated from that of the Father, and the glory of the Holy Ghoſt cannot be ſeparated from either. This fellowſhip, then, conſiſts of both the inheritance and the family of God; it is compoſed of the *Giver* of the eternal life, of the *inheritance itſelf*, and of the *inheritors* of the eternal kingdom.

But, how are men brought into this holy and bleſſed fellowſhip? Here is the manifold wiſdom of God! Here are the riches of his glory—the exceeding riches of his grace!—*That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* 1 John i. 3.—The fellowſhip of the ſaints generally is here carried up to the higheſt ſource; for, they have received the *word of life*, which has

been delivered unto them by the particular disciples of Christ, who have declared and witnessed unto them this truth; and so, coming into fellowship with them, all believers have fellowship *one with another:* And *these* disciples, receiving the commandment, which is *eternal life*, as it was manifested and witnessed unto them by the Lord himself, came into the holy fellowship with him; and as this is "that eternal life *which was with the Father;*" even *his* kingdom, *his* power, and *his* glory, in which the fellowship of the Father and Son consists; it may be said, that *truly our fellowship is with the Father, and with his Son Jesus Christ.*

This distinction among the saints, of particular and general, is founded in the covenant made with Abraham: He was taken into this blessed and holy fellowship, by an explicit covenant, wherein God promised to be a God unto him and to his seed; by which he became intitled to this *eternal inheritance*, and was made the heir of the world. But, by an article inserted in this ancient charter of *the inheritance of the saints*, given to Abraham and his seed, viz. That in him, &c. should *all the families of the earth be blessed;* the door was opened for the poor Gentiles, who were far off, to come in and partake of the infinite blessing: Wherefore, *in* or by Jesus Christ, who was of the seed of Abraham, the word of life was sent to the Gentiles: He directed, he *commanded*, that the Gospel, the *unsearchable riches* of his grace, should be preached unto us, that we also might know

the Father, and his Son Jeſus Chriſt, and *be ſaved.*—But this, agreeably to the ancient compact with Abraham, who, by this covenant, was made *the Father of all them that believe;*—this, I ſay, muſt all be done inſtrumentally, by Abraham and his ſeed; therefore, the Apoſtles of Jeſus Chriſt, even the Apoſtle to the Gentiles, were all of the ſeed of Abraham; hence the Apoſtle John, in his epiſtle general, makes a diſtinction, and uſes the ſtyle of *us* and *you; That which we have ſeen and heard declare* we *unto* you, *that ye alſo may have fellowſhip with* us: *and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.*

A diſtinction, ſomewhat of the ſame nature, exiſted in the ancient church, between the tribe of Levi, who had the charge of the law and miniſtrations of the altar, and the people of Iſrael; and alſo, in the matters of the kingdom, between Judah and Ephraim, or the body of the nation; and ſomething of this nature ever exiſts between them who miniſter in holy things, and them who are miniſtered unto, who may ever eſteem it both their duty and privilege to make ſome ſuitable return; as the Apoſtle ſaid in commendation of the Philippians, chap. iv. verſe 15. *That in the beginning of the goſpel,* they only *communicated,* or had fellowſhip with him, *as concerning giving and receiving.*

But in what manner ſhould we ſpeak of this diſpenſation of the *grace of God* toward us; *that the Gentiles ſhould be* fellow-heirs *with the holy Apoſtles and Prophets, and of the*

ſame body, and partakers of his promiſe in Chriſt by the Goſpel.—Wherof Paul was made a miniſter, according to the gift of the grace of God, by the effectual working of his power,—to make all men *ſee what is* the fellowſhip of the myſtery, *which, from the beginning of the world had been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto principalities and powers, in heavenly places, might be known by the church the manifold wiſdom of God, according to the* eternal purpoſe *which he purpoſed in* Chriſt Jeſus our Lord.—This is a ſubject furniſhed amply to *fill* the mind with wonder, and to make the ſoul exult for ever, and cry with the Apoſtle, *O the depth of the riches, both of the wiſdom and knowledge of God!*—Oh, the unſearchable riches of Chriſt!

But there is another view of this ſubject which muſt not be paſſed over, viz. *The fellowſhip of the ſufferings of Chriſt.*—This, again, will lead to the contemplation of the divine principle, and afford an illuſtration of the truth of the holy Trinity, and of the part taken by each divine perſon in this glorious matter of the purpoſe and grace of God.—The ſolemn and aſtoniſhing ſcene is deſcribed, Zech. xiii. 7. *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my* fellow, *ſaith the Lord of Hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.*—Here we contemplate the three perſons in the Godhead, in their diſtinct relations:—Firſt, *The Lord,* as ſuſtaining an authority and the rights of gov-

ernment: Secondly, *His Shepherd*, who is *his Fellow;* and, Thirdly, *The Sword*, which is addreſſed as a perſon, and which acts the part of an executor in the divine will.

In conſidering the nature of a covenant-tranſaction, it has been noticed, that a third party is requiſite in order to witneſs and enforce the obligations:—Thus, *The elders of Gilead ſaid unto Jephthah, The Lord be witneſs, or* hearer, *between us, if we do not ſo according to thy words.* Judges xi. 10.—And our Lord proved, againſt the Scribes and Phariſees, the binding nature of an oath, taken even by the altar, by the temple, or by heaven; becauſe, *Whoſo ſhall ſwear by the altar, ſweareth by it, and by all things thereon: and whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein: and he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.* All which ſhews the neceſſity of a third party being engaged in ſuch ſolemn tranſactions, who is able to enforce the fulfilment of the ſtipulations, or, in a way of public juſtice, to avenge the wrong.

It has alſo been noticed that, in the eternal covenant, the Lord Chriſt ſtood engaged as a ſurety or truſtee for his people; all of whom, like loſt ſheep, had gone aſtray; and, therefore, he became liable to that dreadful curſe by which the covenant was ſolemnized, and, under the infinite weight of which, he ſtood bound. And this covenant relation of Chriſt to his people, is expreſſed in this paſſage by his name, the Shepherd; which

name is uſed and repeated in a manner that ſeems intended to import the ground of his being ſmitten, *i. e.* becauſe he is the Shepherd, and is at the head of the flock, and is their ſurety or ſponſor. He is alſo called by the Lord *his Fellow*, by which name he is pointed out as ſtanding ſingly and alone as *ſurety* in the covenant, and as being wholly reſponſible as the contractor with him;—and it evidently imports that there was an immediate fellowſhip between them in the high concern. And as in this moſt ſolemn matter, the holy ſpirit was the power engaged to perform the part of the witneſs between the parties, according to the tenor of the oath, he is here called upon to *awake*, which is the word commonly uſed in the ſcriptures when the magiſtrate, even God himſelf, is addreſſed, in moving for judgment; and he is called upon by the name of *Sword*, as ſignifying the nature of the work, which, on his part was engaged, and he was now *moved* to perform.

Here, then, we have a view of the part of the Father, in the fellowſhip of the ſufferings of Chriſt, in his offering up, in relaton to us, his only begotten and dearly beloved Son; together, with the part of the Son himſelf, in being by his free conſent, the offering, or the Lamb of ſacrifice: and alſo, of the part of the Holy Ghoſt, in being the *Sword* to perform this moſt holy ſervice of the altar, and ſo, to execute a deed in which every idea of love and truth were united, and every circumſtance of tenderneſs and faithfulneſs were mingled.

And, ſaith the Lord of Hoſts, *I will turn mine hand upon the little ones.* Does not this ſound harſh, and ſavour of hardneſs? *I will ſmite the Shepherd, and the ſheep of the flock ſhall be ſcattered abroad; and I will turn mine hand upon the little ones.* Does not this ſeem forbidding? No, not to them who are ſanctified by God the Father, and by the ſprinkling of the blood of Jeſus Chriſt! for they have been taught effectually, that the croſs and the crown; the cup of wormwood and gall, and the wine of the kingdom; the wounded broken ſpirit, and the oil of conſolation; the baptiſm of Chriſt's *burial*, and the baptiſm of his ſpirit *poured from on high*; the fellowſhip of his ſufferings, and the fellowſhip of his glory; are things inſeparable in the divine will, and indiſpenſably neceſſary in forming and making perfect the ſons of the living God,

Wherefore, the apoſtle took *pleaſure in infirmities*, and *gloried in tribulations; yea doubtleſs*, ſaid he, *I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt—That I may know him, and the power of his reſurrection and the fellowſhip of his ſufferings, being made conformable unto his death; if by any means I might attain unto the reſurrection of the dead.*

5. The act of inauguration, or of ſetting up one at the head of the people, as it was anciently performed among the tribes of Iſrael by the ſign of *anointing*, or pouring up-

on him oil; from which is taken the name of *Chriſt;* as it ſo fully accords with the nature of this eternal fact, may be expected to afford one of the higheſt illuſtrations of the divine principle. And here, again, a Trinity is neceſſarily contemplated. Firſt, *the inaugurator*, or one who anoints or pours the oil —Secondly, the *inaugurated*, or one who is anointed or receives the oil—And, thirdly, the *oil* which the anointer pours and the anointed receives.

That the holy anointing oil, which was uſed among the people of Iſrael in the inauguration of both their high prieſt and king, was an emblem to ſignify the *Holy Ghoſt*, is ſo plain from the ſcriptures, that it needs no illuſtration—both theſe offices were united in the Lord Jeſus Chriſt; and, by his anointing, he was ſet up as a *Prieſt upon his Throne.*

In this view of the great tranſaction, it is obſerved that Chriſt, the anointed one, receives the oil as the head, and in behalf of the people. This is the ſame thing which has already been illuſtrated, as in the view of a covenant, he receives the intereſt as our ſurety; or in that of the beſtowment of eternal life, he receives the gift as our truſtee, &c. Thus the *precious ointment* upon *the head*, ran down upon the beard, even Aaron's beard, and *went down to the ſkirts of his garments*; upon which holy garments were written the names of the tribes, and which were wonderfully emblematical of the body of the people, for whom he was ſet up, and to whom he miniſtered: And, ſays John, *Ye have an unction from the Holy One.*

The Lord Jesus Christ received the Holy Ghost, that ointment most precious, immediately from the Father; and from him it is shed forth upon his people. O how deep, how divine is this counsel! that the *riches* and *blessedness* of the church, should be constituted, by this *one act*, together with the *name* and the *everlasting glory* of Christ.

The appointment and the anointing of David to be king over Israel, is often alluded to in the scriptures, to illustrate this great truth of the inauguration of Christ, particularly in the lxxxix Psalm, ver. 20. *I have found David my servant; with my holy oil have I anointed him.* It has been shewn that, in the divine principle, Christ was constituted a servant and a Son by one single act. The same act which sent him into the world, and laid him so low, set the crown upon his head, and exalted him upon the throne of glory; but as these distinct parts of the divine will *unfold* separately, in the humiliation and exaltation of Christ, the consecrating act is spoken of as being connected, sometimes, with the one and sometimes with the other. Thus, in John x. 36. this holy consecrating act is connected, particularly, with his humiliation. *Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?* And in Heb. i. 9. it is connected, *especially*, with his glory. *Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of* gladness *above thy fellows.*

Chriſt was firſt *ſanctified* and ſent into the world, whereby, in his obedience as a ſervant, he magnified the *law* and made it honorable; and he was then anointed, and divinely *rewarded*, with the *oil of joy and gladneſs:* ſo alſo, David was firſt proved as a ſervant, and being found faithful, he was eſtabliſhed in the throne of the kingdom:—*I have found David* my ſervant; *with my holy oil have I anointed him.* And all this took place with David, according to the nature of the divine principle, in a covenant-way, as may be obſerved in the third verſe of this Pſalm.—*I have made a covenant with my choſen—I have* ſworn *unto David my ſervant:*—Alſo verſe 28. *My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him:*—And again, verſe 34. *My covenant will I not break, nor alter the thing that is gone out of my lips.* But ſo long and ſo deep were his trials and humiliations, that in his *agonies* he exclaimed, *Thou haſt made void the covenant of thy ſervant; thou haſt profaned his crown by caſting it to the ground: My God, my God, why haſt thou forſaken me.*

As therefore, the divine will in Chriſt unfolds in ſeparate parts, according to the great diſtinction of a requirement and a reward, or of the law and the promiſe; of a *ſervant* in receiving the commandment, and a ſon in receiving the inheritance;—the reaſon is apparent, why the holy anointing is connected with his humiliation and exaltation diſtinctly; and, in the exhibition, is repeated: Thus in Pſalm xcii. The Holy One ſaith, *My*

horn ſhalt thou exalt like the horn of an unicorn; I ſhall be anointed with freſh *oil.* He was once anointed in relation to the great *work* of redemption; in which, under every circumſtance of trial and temptation, he was ſent forth to labour as a ſervant; and having ſhewn the moſt perfect fidelity to the cauſe of truth; having proved that he *loved righteouſneſs, and hated iniquity,* he is anointed *afreſh* with the oil of joy and gladneſs.

In like manner, David was anointed twice; firſt by Samuel, which was followed with a ſcene of warfare and ſufferings; but, acting as a ſervant, he was found faithful—through all the long and complicated ſcene, he was proved worthy of the kingdom—witneſs the confeſſion of the men of Iſrael, 2 Sam. v. 2. *Alſo in time paſt, when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael.* Wherefore, he was again anointed king in Hebron, which was followed generally with a ſcene of royal grandeur and felicity.

Agreeably to this diſtinction, which ariſes from the nature of the divine will, it may be obſerved, that the people of Chriſt receive from him a twofold application of the ſpirit; firſt, in regeneration, or in being ſubjected to the law of God; ſecondly, in being ſealed and confirmed by the Holy Comforter: for unleſs we have the ſpirit of Chriſt, we are none of his, we cannot be the ſons of God; but, ſays the apoſtle, *becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba Father:*—And again,

After that ye believed, ye were ſealed with that holy ſpirit of promiſe. And the ſame is ſpoken of by Iſaiah lxi. 3. *To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be* called *trees of righteouſneſs, the planting of the Lord, that he might be glorified.* They who are in *aſhes* in Zion, are the ſubjects of grace; the *ſpirit of heavineſs* there, is a ſanctifying ſpirit; and the promiſes are made to *her* mourners:—*Bleſſed are they that mourn, for they ſhall be comforted*; they ſhall have *beauty* for aſhes, the *oil of joy* for mourning, *the garment of praiſe* for the ſpirit of heavineſs. This agrees with the beautiful deſcription of the riſing of the church from her low and deeply humbled ſtate—Pſalm lxviii. 13. *Though ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold.*

As the diſtinction of the law and the promiſe, forms two of the three great diviſions of the word of God, which two reſpect the work of redemption, every thing in the work of grace, will be found to conform to ſuch a view of the divine principle; hence, in the operations of the ſpirit, there exiſts the work of the law, and the comforting work;—the work of killing by the commandment, and of making alive by the promiſe:—and hence, Jeſus Chriſt employed in the work of the miniſtry; Boanerges, *ſons of thunder*; and Barnabas, *the ſon of conſolation*; yea, Chriſt

Jeſus the Lord, *who through the Eternal Spirit offered up himſelf*, was quickened by the ſame, and *liveth by the power of God.*

This will lead to an explanation of the remark of Chriſt upon the good work of the bleſſed Mary: *She is come*, ſaid he, *aforehand to anoint my body to the burying*: and alſo, it will explain the diſtinction which appears in the ſcriptures relative to baptiſm; which is an emblem to ſignify the operations of the Spirit, viz. the baptiſm of *a burial*, which imports the ſervice work of Chriſt, according to the law; and the baptiſm *by effuſion*, which imports the miniſtration of the Spirit by Chriſt, according to the promiſe. Were the nature, the connection, and agreement of theſe things underſtood, there would not exiſt that diſputing and ſchiſm among the people which, in this day of ſcattering and diſperſion, is every where witneſſed; and that painful, ſinful and deſtructive ſcene of exhibiting one part of the work of grace in oppoſition to the other.

The great end of the law-work, which is to bring to ſubmiſſion and under ſubjection to the law of God, is ordinarily accompliſhed by the means of parental government; and it has frequently been obſerved, that when the gracious work takes place in this way, it is, in moſt inſtances, effected more inſenſibly; and the ſword of the ſpirit performs the deep operation, with a much leſs tremendous ſhock, than when it is done by ſome other more extraordinary means.——It is a merciful providence towards people, to

be brought up from their childhood in the nurture and admonition of the Lord; for though ſuch ſubjects of the work of grace, be not ordinarily, rent and torn by the earthquake, the tempeſt, the lightning and thunder of the law, as many others are; yet it is found, that the operations of the commandment and promiſe upon their minds and hearts, are as clearly diſtinguiſhed by the effects and fruits produced in them; and they have uſually as firmly adhered to the cauſe and intereſt of truth, as have thoſe who have been brought in by the moſt ſudden and ſurprizing diſplays of divine power.

The divine unction is a *teaching*, it is *truth*, John ii. 27. It conſiſts ſimply in the *doctrine of Chriſt*, and in a teaching to *abide in him*: but though it be ſo plain a matter as is the doctrine of Father and Son, the parental commandment, and the filial duty; yet this divinely taught truth is as hard, and, in ſome ſenſe, infinitely harder to be underſtood by unhumbled, unſanctified ſouls, than it was for the Philiſtines to find out where lay Sampſon's great ſtrength.

Practical remarks are not digreſſions in an illuſtration of the divine theory; it is all calculated for practice. Mary's being employed in anointing Chriſt for his burial, accords with many inſtances given in the ſcriptures, of the agency of women in what relates to the *precept* of the divine will, and which may frequently be noticed in the Lord's houſe. The initiating of the Sons of Zion into the *ſecret* of their Nazariteſhip, has uſually been the

good work of the Lord's hand-maids. Many a Mary has been ſucceſsfully employed in the honorable and bleſſed work of training them to duty; of teaching them the holy art of ſervice and ſuffering, of faith and patience; and in giving them, as it were, their *firſt* anointing with the oil of the ſanctuary.

Thus David, in relation to this part of the divine will, conſidered himſelf the woman's ſon, Pſalm lxxxvi. 16. *Give thy ſtrength unto thy* ſervant, *and ſave the* ſon of thine hand-maid. Again, Pſalm cxvi. *Oh, Lord, truly I am thy* ſervant, *I am thy* ſervant, *and the* ſon of thy hand-maid: And ſo, king Lemuel acknowledged, that he was trained to the fear of God, and taught to know his vows by his mother. *The words of king Lemuel, the prophecy that his* mother taught him: What, my ſon? *and* what, the ſon of my womb? *and* what, the ſon of my vows? But when Mary had come to the ſepulchre, prepared to anoint the dear body of her Lord there, and met with him riſen, and was about to embrace him, as often before ſhe had held his bleſſed feet, it was refuſed, as it was not meet ſhe ſhould do this, whilſt he had not aſcended to his Father; for his *ſecond anointing*, as it related to his *glory*, muſt be given in the *eternal embrace of his Father*.

By this anointing, in the firſt inſtance, the power of God is laid upon his elect people, to ſubject them to his law; to give them repentance, and to work faith in them; and in the ſecond, they are inveſted with the prerogatives, empowered with the gifts, and

made partakers of the inheritance of the kingdom of God, as ſaith the Evangeliſt, *But as many as received him, to them gave he power to become the* Sons of God, *even to them that believed on his name.* John i. 12.—And again, *But this ſpake he of the Spirit, which they that believe on him ſhould receive: for the* Holy Ghoſt *was not yet given, becauſe that Jeſus was not yet* glorified. John vii. 39.—*For the* law *was given by* Moſes, *but* grace *and* truth *came by* Jeſus Chriſt: And the church, to which Moſes miniſtered, is therefore characterized as a *woman:*—*And ſhe being with child,* cried, *travelling in birth, and pained to be delivered—and ſhe brought forth a* man-child; and *the remnant of her ſeed* are alſo characterized as being *men.* Rev. xii.

Facts may be ſo great as to overfill and ſwallow up the created mind; yet they may be inveſtigated, they can be known; and thus, ſays the apoſtle, *That ye being rooted and grounded in love; may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge.* Eph. iii. And when we trace up this grace to its eternal ſource, it is found to exiſt in a matter of fact; in the view of which, with wonder and adoration, *all ſaints* may contemplate, may I be allowed to ſay, *comprehend,* the *breadth,* and *length,* and *depth,* and *height* of the love of God; and, by which, they may meaſure the *breadth* and *length* of eternity; take the ſoundings of the greateſt deep, and the higheſt altitudes of heaven.

God, the Father, the Son, and the Holy Ghoſt, is thus glorified by one act; which is the ſame that glorifies his people.—In this anointing, the inaugurator is made *Father*, and is glorified by the riches of his gift; the inaugurated is made *Lord and Chriſt*, and is glorified by being ſet upon the holy hill of Zion; and the oil, the conſecrating agent, receives the ſacred name of *Holy Ghoſt*, and is alſo glorified by being poured ſo abundantly upon the Holy One, and by his power in the diſpenſation of Chriſt. And by the ſame anointing of the glorious Head, his church is created, his body is formed; receives its name of *the church, his body*, &c. and is alſo glorified by being perfected therewith in *the knowledge of Chriſt*, and *filled with all the fullneſs of God*.—This, all this, we may underſtand and enjoy, whilſt unceaſingly we are conſtrained to cry, O the depth! O the unſearchable riches!

6. *There are three that bear* record *in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*, 1 John v. 7.—This *record* undoubtedly relates to the divine principle: and it being conſidered in this view, affords not merely a proof of the exiſtence of a matter of record, in which three perſons are acting together, and are one; but alſo, it affords an illuſtration of the diſtinct parts of the divine will, and of the particular part which each perſon of the Trinity bears in the great and ſolemn tranſaction.

The record is borne in heaven by the Father, the Word, and the Holy Ghoſt.—The

Father beareth it by conſtituting the Lord Chriſt, in that covenant of his, which, in effect, exhibits him as the foundation and head of all worlds: This is done by his bringing him into *the world*, and ſaying, *Let all the angels, or ſervants of God worſhip him*; particularly, this is done in the world of nature by declaring him to be the *Beginning*—in the world of grace, declaring him to be the *angel*, or *ſervant whom he will uphold*, becauſe his *name is in him*—and in the world of glory, ſaying, *This is my beloved Son in whom I am well pleaſed, hear ye him*:—The Word beareth it in that free conſent of Chriſt to the divine covenant or will, which, in effect, manifeſteth the commandment, eternal life or glory of the Father—This is done by his performing the covenant work, and receiving the promiſed reward;—And the Holy Ghoſt beareth it by being the agent in conſecrating Chriſt to the divine altar, and in being given unto him as the Holy Spirit of promiſe, which, in effect, bare him through his moſt arduous work as a ſervant, and rewardeth and glorifieth him as the Son of God—This is done by his *deſcending and remaining upon him*, and operating under him.

Some have objected againſt the authority of this text, and would conſider it as an interpolation in the ſcriptures, as it is not found in ſome copies of the New Teſtament; but it is uſeleſs to make this objection, whilſt the declaration is found to be in ſuch perfect agreement with the whole body of the word of God, and the facts ſet forth are ſeen to be

true.—A matter of record is plainly one of thoſe tranſactions between parties, the nature of which, as we have fully illuſtrated, neceſſarily ſuppoſes a Trinity: and certainly the parties concerned in ſuch a matter, may be one in will.—It is ſaid of a man and his wife, that for the cauſe of marriage, *they twain* ſhall be *one fleſh;* this, doubtleſs, may be underſtood: Again, it is ſaid, that *he* that is joined unto the *Lord* is *one Spirit*, i. e. he is one with the Lord; the meaning of this is plain: And here, it is ſaid, that *theſe three are one;* the ſenſe of which is equally obvious. It is a known fact, that the Father, the Word, and the Holy Ghoſt, do *bear record* to the truth of Chriſt; it is known, alſo, that this is the matter of the divine will, and that *theſe three are one* in this great concern. Therefore, whether the text be an interpolation or not, we know it is the truth.

And there are three that bear witneſs in earth, the Spirit, the Water, and the Blood: and theſe three agree in one. 1 John v. 8. It will be obſerved, that this witneſſing in earth is merely the effect, or unfolding of the divine principle, or record in heaven; and is the theory we have already contemplated.—Different views are offered of the ſame ſubject, in order to render it more familiar.

This witneſſing in earth, which comprehends the whole divine exhibition, agrees in one, i. e. the Spirit, the Water, and the Blood, which are the expreſſions of the divine will, in the three ſtates of the creation; agree in witneſſing, or proving, that the re-

cord of God is true.—Thoſe divine names, which, as recording the truth of Chriſt in heaven, or theſe as witneſſing it in earth, are ſet up in the ſcriptures, for our way-marks in exploring the heights and depths of the wiſdom and knowledge of God.

And, whatever view we take of the ſubject, it will appear, that the diſcovery of the Trinity is as neceſſarily included in the diſcovery of the Divine Being, as the knowledge of light and heat is included in ſeeing and feeling the ſun. This is the principle of divine knowledge; from this ſource is all we know, and all that can be known; and, doubtleſs, all that does exiſt of divine truth.—But the ſource is ample, for the record is full; there are *three* that bear it in heaven, and *three* that witneſs it in earth. From the beginning it was inſcribed in the natural world throughout.—Long ſince it was fully witneſſed in the world of grace; and now, at length, it is borne up on *the ground and pillar* of the world of glory. The true doctrine of the Trinity is eſtabliſhed by the teſtimony of every revelation from heaven, and of every work of creation and providence diſcoverable on earth.

The opinion which, with ſo much aſſurance, has been every where propagated, that the Trinity in the Godhead, and mode of divine exiſtence, is a *myſtery*, or inexplicable *inviſibility* of God, which is not capable of being deſcribed, explained, and illuſtrated, as are other divine ſubjects, is taking away from men the *key* of knowledge, and leaving their minds locked up in darkneſs, ignorance,

and deluſion.—This divine doctrine is great and wonderful, as every thing elſe reſpecting God; and, being the principle of all divine things, it is *moſt* great and wonderful. In this ſenſe the Trinity, or the relation of Father, Son, and Holy Ghoſt, is *indeed* a myſtery; but in no other ſenſe.

The divine principle, or this matter of record in heaven, is the high ſource of divinity; and the Father bearing it, (by bearing it, I mean acting in it,) is the divinity of the Father; the Word, or covenant-ſubject, bearing it, is the divinity of the Word; and the Holy Spirit of Promiſe bearing it, is the divinity of the Holy Ghoſt.

Reſpecting the divinity of Chriſt particularly, it will be obſerved, that this, with the doctrine of the Trinity, is of courſe demonſtrated in the Divine Theory; it is as neceſſarily and apparently included in its principle, and evidenced in every unfolding operation, as light and heat are included in the ſun, and conveyed in his beams.

Our Lord ſaid, *I and my Father are one.* John x. 30. this he explained by ſaying,—*The Father is in me, and I in him,* verſe 38. the meaning of which he clearly explained to be this, That the Father was in him by his *commandment* and *bleſſing;* and that he was in the Father by *obedience* to his will and *power*, as his *beloved Son:* this will appear plain by examining the whole paſſage—*If I do not the works of my Father, believe me not,* ver. 37. i. e. believe not that *I and my Father are one;* which had juſt before been aſſerted,—

But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.—Here our Lord cited the *facts* of his *obedience* and *power*, to prove that he and his Father were one; or, that the Father was in him, and he in the Father. But if this union, as ſome have ſuppoſed, be ſome myſterious thing, peculiar to the Divine Being, how is it known to exiſt by Chriſt's doing the works of his Father? It is often aſſerted, in the face of the text, that the truth of the divine perſonal union can only be known to us by the declarations of it which are made in the ſcriptures. But our Lord ſaid, that it might be known alſo by the works which he did. Here is a plain contradiction between Jeſus Chriſt and not a few modern teachers.—In the other paſſage, John xiv. where our Lord, in his reply to Philip, uſed the ſame manner of expreſſion; the argument is the ſame as here in his reply to the Jews: *Believeſt thou not, that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of myſelf: but the Father, that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me? or elſe believe me for the very work's ſake.*—It appears, therefore, that there is no myſtery in the Father's being in the Son, and the Son in the Father; it is a plain matter, otherwiſe than as the glorious truth is obſcured by falſe doctrine.

According to this Theory, the Father, the Word, and the Holy Ghoſt, are inſeparably one; for neither of them can be conceived

to exiſt out of that tranſaction which, in the ſenſe in view, conſtitutes them one. In each of the illuſtrations given, if the tranſaction itſelf is ſuppoſed not to be, nothing of this nature can remain in perception: or, if either party is ſuppoſed to be wanting, the whole view ſubſides in the mind. For inſtance, in the view of a covenant, let the fact be objected, and the whole matter is ſet aſide; or ſuppoſe either the covenant-maker, the ſubject, or the intereſt not to be, and the whole in the ſame manner is affected,—So it appears demonſtrably, that the Father, the Word, and the Holy Ghoſt, are one in nature, and inſeparable in exiſtence and being.

Whoever truly contemplates this ſubject, will perceive that the characters of the Father and the Son neceſſarily involve each other, and coexiſt—that the Father is neceſſarily in the Son and the Son in the Father. In the nature of things, without a child there is no parent—the Son as neceſſarily gives the character and name of the Father, as the Father makes or conſtitutes the Son; and we can know the Father only by knowing the Son; and knowing the Son, we muſt know the Father. They are characters neither of which can pre exiſt; but which neceſſarily exiſt together, and conſtitute each other, as do the characters of huſband and wife.

This obſervation, made in contemplating the nature of the divine principle, is fully confirmed by the ſcriptures of truth. *No man knoweth the Son but the Father, neither*

knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Matt. xi. 27. *He that hath ſeen me hath ſeen the Father. Believe me that I am in the Father, and the Father in me? or elſe believe me for the very work's ſake.* John xiv. 9—11. By which, doubtleſs, ſhould be underſtood, not merely his miracles, but the whole work in which he declared the Father. For the truth that the Son is in the Father, and the Father in the Son, we have the teſtimony of both the Word and the actual exhibition—we may believe this doctrine on the credit of the ſcriptures reporting the fact; and we may believe it upon the evidence of the very fact exhibited to our eyes.

The Father, is Chriſt's word or expreſſion—the name is given by him—*He ſhall cry unto me, thou art my Father.* Pſal. lxxxix. 26.—And the word Son, is the expreſſion of the Father—he gives his name—*His name ſhall be ſonned,* or *called Son.* Pſal. lxxii. 17. Or, as we have the deſires and expreſſions of each one in connection. Pſal. lxxxix. 26, 27. *He ſhall cry unto me, thou art my Father; alſo I will make him my firſt-born.* The character and work of Chriſt is fully expreſſed in his crying Abba, Father;—and the character and work of the Father is wholly compriſed in his *ſonning*, or making Chriſt his firſt-born;—and the character and work of the Holy Ghoſt is alſo compriſed in the ſame idea. The eulogizing * of the Son

* Ευλογημενον. Pſalm lxxii. 17. Septuagint.

is the ſpirit of the Father; and crying Abba Father, is the ſpirit of the Son;—the Holy Ghoſt is therefore the ſpirit of the Father and of the Son. The Trinity and Unity of the Godhead is moſt clearly demonſtrable. It appears by the matter of fact offered in the divine will, that the Father, the Son, and the Holy Ghoſt, are inſeparable in exiſtence; one God, the ſame in ſubſtance; for that will, *commandment and bleſſing*, in which they are one, is the divine ſubſtance; and, therefore, as acting together, primarily and eſſentially, in that will, they are *equal in power and in glory*.

And as the divine principle, will, or record is eternal, each perſon acting in it, or bearing it, is neceſſarily eternal. In the diſplay of the divine principle, however, the characters of the Father, the Son, and the Holy Ghoſt, do neceſſarily bear the date of time, and appear in an order:—Here there is a day of the exhibition of the Son, and therefore a day of the manifeſtation of the Father; and alſo, there is here a day of the ſhedding forth of the *Holy Ghoſt*, which is the day of God's *power*.

The idea entertained by ſome, of the exiſtence of a Father before the Son, is evidently the imagination of the exiſtence of ſome being before the Godhead, or the Alpha, the Firſt and Beginning; or before that diſcoverable Divine Being, whoſe exiſtence can be conceived of only as a Trinity.

It is eſſentially requiſite to the nature and exiſtence of a firſt principle, that it be ſelf-

dependent: and whatever is ſelf-dependent muſt be a firſt principle; but the divine will is acknowledged to be ſuch. How groſsly abſurd is it, therefore, to conceive and talk of ſomething's exiſting, upon which this acknowledged ſelf-dependent principle is ſuppoſed to depend, beſides itſelf?

But as we know that this principle, the divine purpoſe or will, is itſelf eternal, and bears *all* the divine characters; we ſhall leave the ſuppoſition of any pre-exiſting being or thing to the fancy of dreamers.—The eternity of God's purpoſe is unfolded in the Divine Theory; and the ſubject of this eternity will fully ſatisfy the children of wiſdom; but the gazing empty eyes of the fool will not be ſatisfied with roving to the utmoſt limits of the univerſe.

An objection may ariſe to our conſidering a *principle*, of the voluntary nature, as the Divine Being.—But God is a Spirit; and what other idea may be formed of a ſpirit, than that of a voluntary principle? A good ſpirit is a good principle, and an evil ſpirit an evil principle.—And, why ſhould it be thought objectionable that mere principle, of a voluntary nature, ſhould be defined as an active rational being—May we entertain any other idea of a good ſpirit than that of a voluntary harmonious principle, and of an evil ſpirit but the contrary? The ſcriptures teach that God is light, truth, love, &c. which is merely the idea of good principle; and that the Devil is the oppoſite; falſe principle, darkneſs, error, enmity, &c.—The apoſtle

John ſaith, *Believe not every Spirit, but try the Spirits, whether they are of God. Hereby know ye the Spirit of God. Every Spirit that confeſſeth Jeſus Chriſt in the fleſh is come, is of God. And every Spirit that confeſſeth not Jeſus Chriſt in the fleſh is come, is not of God; and this is that of Antichriſt.*—Here, by ſpirit, is certainly meant principle:—And of the Word of Life, *which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled;* which is ſo evidently the principle we have illuſtrated as a covenant, a record, &c. he ſaith, *This is the true God, and eternal life.*

But there is another view of the divine ſubject, which it may be neceſſary farther to illuſtrate, in order to ſhew the argument of the Theory; which is, that the truth of Chriſt is all and in all; all eſſentially and all declaratively. The divine principle has been ſtated and illuſtrated as being of the nature of a covenant tranſaction, or a matter of record between parties; and it has been ſhewn, that the idea of the divinity of the Father, of the Word, and of the Holy Ghoſt conſiſts in their being immediately concerned, and their acting together in this eternal compact. It has been ſhewn, moreover, that the matter tranſacted, or what was ſo done, was the inſtitution of a Chriſt, or the ſetting up of one as the foundation and head of the world; ſo, that in the truth imported by this name, Chriſt Jeſus the Lord, is compriſed the whole body of divinity, and in him *all fullneſs dwells.*

Here, in the parts essentially acted in the compact concerning this institution of the Lord Christ, we view the divinity of the Father, and of the Word, and of the Holy Ghost: Here we are directed, as to the eternal source of all, by the *declarative divinity* of the heaven and the earth, the scriptures, ordinances, angels and saints; all which consists in their witnessing this truth.—Here we contemplate that all efficient action and fact, which in effect framed the worlds: And here we behold not only the mere efficient cause, but also the virtual foundation and head, the *life* and the *light* of the world.

The divine record relates wholly to the truth which is in Christ Jesus: *This is the record, that God hath given to us eternal life: and this life is in his Son.*—The Father and the Holy Ghost bear record to Christ; but the Word beareth record of himself: *I am the way, and the truth, and the life.* John xiv. 6.—Here then we must look alone for essential divinity: Here is the discoverable Divine Being; the *Source* of light and life, and of every divine manifestation: Here we are directed to discover that fact, the report of which carries in it every manifestation, or revelation of God. And what do we discover here? The Foundation and Head of all worlds, viz. a *Christ*:—Christ the Beginning of the creation, the Angel-Christ, and Christ Jesus.—Verily, and indeed, a foundation and head; a Christ in virtue and strength, in life and glory; *Which in his times he shall shew, who is the blessed and only Potentate; the King*

of Kings, and Lord of Lords.—And which glorious truth was the good confeſſion he witneſſed before Pontius Pilate.

The *word*, or will of God in the *beginning* was the divinity exhibited in the creation: the *name* or will of God in the *angel* was the divinity unfolded in all the exhibition in that character; and the *Word* being made fleſh, and dwelling among us, as Chriſt the *Son*, fully diſplayed the divine will, and is the divinity of the goſpel.—As, therefore, Chriſt brought into the world, is the Divine Being *all* expreſſed—*God manifeſt;* it follows, that all divinity is in him eſſentially:—*all the fullneſs of the Godhead bodily.* It appears, therefore, that the doctrine of Chriſt is our principle, and our argument; our alpha and our omega, our firſt and our laſt, our beginning and our concluſion.

The diſtinction noticed, between the evidence of the teſtimony of divine truth, and of the actual exhibition, is of the ſame nature as the diſtinction between the light of the ſcriptures, and of reaſon.—When we ſpeak of the light of nature, or of reaſon, it ſhould be diſtinguiſhed from mere intellect, and alſo from opinion. I have obſerved that people often mean by reaſon their belief or opinion, and when they ſay, that certain things do or do not comport with their reaſon, no more is meant, than the agreement or diſagreement of thoſe things with their adopted belief or opinion. But, though the opinions of men may be very different, and very abſurd, reaſon muſt be every where one and the ſame

conſiſtent thing, viz. the *reaſon of things*; which being diſcovered by the intellect, forms the truth and rationality of the mind.

The true idea of reaſon is far from being ſomething which neceſſarily ſubſiſts in the human mind; I mean in a fallen ſtate; for without the knowledge of Chriſt, who is wiſdom and knowledge, man is the moſt irrational being: it is the rationality of all God's works, which undoubtedly has its origin in the divine principle.

We know that all reaſoning, or logic, is a triple ratio, and may be ſimply compriſed in a *propoſition*, a *ſubject* or *mediate*, and a *reſult* or *concluſion*:—This, certainly, bears a ſtriking analogy to the diſtinct parts of the divine will, as illuſtrated in the Theory.—The ſame thing is obſerved of mathematical demonſtrations, of the harmony of ſounds,*

* "So refined and myſterious is the effect of muſical concord, that ſome learned artiſts have diſcovered in it *an image* of the Supreme Source of all order and harmony.—A writer of the laſt (17th) century, (Mr. Symſon,) who compoſed a valuable Treatiſe upon Muſic, has the following obſervation:—*When I farther conſider that three ſounds, placed by the interval of a third one above another, do conſtitute one entire harmony, which governs and compriſes all the ſounds which, by art or imagination, can, at once, be joined together in muſical concordance; this I cannot but think a ſignificant emblem of that ſupreme and incomprehenſible THREE in ONE, governing, compriſing, and diſpoſing the whole machine of the world, with all its including parts, in a moſt perfect and ſtupendous harmony.*

"This phyſical Trinity, as an abſolute fact in muſic, muſt be evident to every beginner in the ſcience; and it is a Trinity in Unity; but it is a mirror in which many eyes will diſcern no image: With me it is a matter of ſmall concern, how an alluſion would be reliſhed by a Middleton, a Bayle, or a Voltaire, whoſe minds were poiſoned by a diſaffection

and of numberleſs movements and aſſociations in the natural, moral, and divine worlds, which have often been conſidered, as ſtrongly corroborating the doctrine of a Trinity in relation to the great Firſt Cauſe.—This reaſon conſtitutes our Theory. The Divine Being is a *rational* being; and his works, which are deſigned to manifeſt his eternal power and Godhead, muſt be rational works, and ſuch moſt apparently they are; and the diſcovery of the truth of the Divine Being in his works or in his word, is all the reaſon that exiſts in the mind; and a man has no more reaſon than he has knowledge of God. —That is a truly enlightened and rational man, who may ſay of the *perfect* will of God, *This is my reaſon;* and who embraces and holds what agrees with this, as agreeing with his reaſon, and no more.

" to truth. Certain it is, whatever uſe we may make of the prin-
" ciple, that the compaſs of all harmony can afford us no more
" than three ſounds in concord, however they may be multi-
" plied by repetitions; and that if they are perfectly in tune,
" they conſtitute one ſound, which an unpractiſed ear would
" find it extremely difficult to decompoſe.—In the harmonies,
" we have them included within the ſyſtem of a ſingle note;
" and in the ærial conſonance, two concordant notes will gen-
" erate a third to complete the triplicity of the harmony. So
" appoſite is this picture when compared with the original,
" that I ſhould be ſorry to take the reſemblance for the work
" of chance. And where is the wonder, if nature and revela-
" tion, which have the ſame author, ſhould ſpeak the ſame lan-
" guage? It would rather be wonderful if they did not.

" If Mr Symſon's alluſion is juſt, and founded in the na-
" ture of things, it teaches us this important truth, that when
" the praiſes of the Creator are offered up by the church, with
" ſounds of harmony, we pay our tribute to him in *that coin*
" which bears his *image* and *ſuperſcription;* and thus we ren-
" der unto God *that which is properly his own.*"

PROFESSOR JONES'S ESSAY ON SOUND AND MUSIC.

And it is not ſtrange, that the attempts of men to reaſon together, or to come together by reaſoning, as they call it—laborious, multiplied, and long continued attempts—when the principle and theory of reaſon is not acknowledged, not only prove fruitleſs, but prove controverſies, widening the differences, exciting hatreds, and often ending in war.—This, however, is ſtrange indeed, that theſe reaſoners and diſputers never get diſcouraged, ſuſpect their falſe ground, and give over their fruitleſs and criminal attempts!

The ſcriptures are conſidered as the hiſtory and revelation of facts, atteſted by every poſſible authority; but reaſon diſtinguiſhed from revelation, is conſidered as the evidence reſulting from the conſiſtency, agreement, and harmony of the facts themſelves.—The ſcriptures inform us that God, Aleim, made the world, and the works of creation declare plainly the ſame thing. The ſcriptures teach that God exerciſes a care and government over his works, and the events of Providence clearly manifeſt the ſame truth; and the ſcriptures witneſs that the Father and Son are one—that the Son is in the Father, and the Father in him; which is the great goſpel doctrine; and the works of filial obedience, and the power which accompanied the Lord Jeſus Chriſt in the world, and which ſtill attends his doctrine, fully prove their teſtimony. So that, according to the words of Chriſt, we may believe either the declarations of divine truth, or the facts themſelves, which are thereby atteſted. *Believe me that I am in the Fa-*

ther, and the Father in me? or elſe believe me for the very work's ſake.

A ſtranger, viſiting at Salem, is told by his friend, that the town is almoſt encircled by two rivers, or arms of the ſea; one extending on the north ſide, the other on the ſouth. He believes his friend; but he may go out and ſurvey the ſituation of the town, and believe his own eyes.—A man may believe the ſcriptures of divine truth, and rationally exerciſe his mind in their divinity; and he is criminal if he does not; but he may alſo ſurvey the operation of divine truth, exerciſe his mind in, and give credit to the divinity of the work itſelf; and if he does not do this, he is no leſs criminal.

Inferences from facts have generally been conſidered as being within the province of reaſon; and, doubtleſs, in many inſtances, one fact may be clearly inferred from another; but, on this ground, there is more room for conjecture and doubt. I conſider this tract as hazardous, and ſhall attempt it with caution. The reader is already apprized that the demonſtration of the Divine Theory conſiſts in the divine operation; and that our illuſtrations will be chiefly made, by bringing into view the works of God as they are known to us by the ſcriptures, and what we ſee and experience.

THE

DIVINE THEORY.

PART I.

THE BEGINNING:

ILLUSTRATING THE TRUTH OF CHRIST AS BEING THE HEAD OF THE CREATION.

CHAPTER I.

OF ETERNAL THINGS.

Section 1. *The Pre-exiſtence, and eſſential Glory of Chriſt.*

1. CHRIST is from everlaſting.

The eternity of Chriſt is included in what has been ſhewn of his divinity, or of his bearing an eſſential part in the matter of the divine will; but the truth of his eternal exiſtence is ſo important to the argument before us, that I wiſh to bring it particularly into view.

According to the Theory, the divine *eternal* principle exiſts in a matter of voluntary action, or, in a will or purpoſe with its efficient action. A dormant purpoſe is not the purpoſe of God. The divine will cannot be conceived to exiſt, but as expanding or operating; which primary operation, as already ſhewn, conſtituted the Beginning, the pre-

exiſtent Chriſt. He is, therefore, as neceſſarily eternal as is the purpoſe of God.

To this agree the ſcriptures: *I* (Wiſdom,) *was ſet up from everlaſting, in the beginning*, Prov. viii. 23.—Chriſt, the *beginning*, was, therefore, from everlaſting. He is called, *The everlaſting Father*, Iſaiah ix. 6.—And again, *Thou, O Lord, art our* Father, our Redeemer, *thy* name is from everlaſting, Iſaiah lxiii. 16.—*But thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me, to be ruler in Iſrael*, whoſe goings forth have been from of old, from everlaſting, Mic. v. 2.—*According to the eternal purpoſe, which he purpoſed in Chriſt*, Eph. iii. 11.—As the divine purpoſe was purpoſed *in* Chriſt, he muſt have been as ancient and *eternal* as the purpoſe or will of God.—*And he is before all things, and by him all things conſiſt*, Col. i. 17.

2. There exiſts an eternal heaven.

The view we have taken of the divine will, as of a principle expanding and operating, implies neceſſarily a pre-exiſtent and eternal ſtate of elevation and glory: And thus, the inauguration, or ſetting up of Chriſt, implies a throne and kingdom; and as this work is eſſential to the divine principle, ſuch a kingdom, power and glory, muſt have been coexiſtent with the divine will. Moreover, this eternal truth of Chriſt implies, that the heaven of God exiſts in fact, and has a real form; and that, according to the divine will, it conſiſts of parts, and is a frame of things, ſuch as may be repreſented by a building, an houſe,

or a city; the whole of which is included in that intereſt, called *eternal life*, which was given to us in Chriſt Jeſus before the world was.

And as this glory was given to Chriſt for us, and actually received by him before the world began, the Giver was elevated or glorified thereby, and the Receiver was elevated or glorified therein; and the premiſes and goods thus beſtowed and received, *ſhone out* like a glorious houſe opened for uſe, or like a treaſure taken in inventory.—Hence, the name of *the God of Glory*, *the Lord of Glory*, and *the King of Glory*.

To this alſo agree the ſcriptures. Abraham *looked for a city which hath foundations, whoſe builder and maker is God*. By this city being ſo deſcribed and diſtinguiſhed, as having *foundations*, nothing leſs than its eternal nature can be imported; and by its *builder and maker* being God, it is expreſſed to be his work, in a higher, and altogether different ſenſe, from that of his being the builder and maker of all things which are temporal, and which will be changed and paſs away.

Our Lord ſaid, *What and if ye ſhall ſee the Son of Man aſcend up where he was before?* John vi. 62.—This place to which our Lord aſcended, where he was before he came into the world, muſt be eternal; and ſo it is deſcribed in the Pſalms, *Lift up your heads, O ye gates, and be ye lifted up, ye* everlaſting *doors, and the King of Glory ſhall come in.—Who is the King of Glory? The Lord ſtrong and mighty—the Lord mighty in battle,—Lift*

up your heads, O ye gates, even lift them up, ye everlasting *doors, and the King of Glory shall come in.—Who is the King of Glory? The Lord of Hosts, he is the King of Glory.*

We know, saith the Apostle, *that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands*, eternal *in the heavens*. This, undoubted, was the great original of the pattern which the Lord shewed Moses in the mount; and it is here spoken of as the property of believers, for it was *given* to them in Christ Jesus. —*We* have a building of God; an house not made with hands, eternal in the heavens.

John saw the *great city, the holy Jerusalem, descending out of heaven from God*, having the glory *of God*. Essential, eternal glory is here evidently intended; for by its having the glory of God, this city is described and distinguished from all such other things as are merely declarative of the glory of God: and to express the same thing, it is said, that *the glory of God did lighten it*, in distinction from the light of the sun, and the moon, and all created light.—This is called *the tabernacle of God*, Rev. xxi. 3, and must be the same which is called *a building of God, not made with hands*, eternal *in the heavens;* and *the high and holy place*, where the Most High dwelleth.

God is said to dwell in *light*, which no man in a mortal state can approach unto; and the saints gone to God, are distinguished from those in the body, and called *saints in light:* We understand, however, by God's dwelling

in light, no more than his dwelling in heaven; and by the departed ſaints being in light, no more is underſtood than that they are gone to God in heaven. But, that light and glory in which God dwells, and which renders him inviſible and inacceſſible, muſt be in its nature eternal.

What other than immortal glory could be that throne, ſeen by the elders of Iſrael, when they went up with Moſes into the mount of God; which they deſcribed to be, *as it were a paved work of a ſapphire ſtone, and as it were the body of heaven in his clearneſs?* Or that ſeen by Iſaiah, upon which the Lord was ſitting, *high and lifted up?*

What but eſſential, eternal glory, was that adorable viſion, opened to Ezekiel, of the living creatures, the wheels, and the firmanent and throne; the deſcription of which he calls *the likeneſs of the glory of God;* and at the ſight of which he fell upon his face? Or that of Daniel, of the throne on which the Ancient of Days did ſit; which he deſcribes to be *as the fiery flame, and his wheels burning fire?* What was that *bright* cloud which overſhadowed the diſciples in the mount of transfiguration, and the brightneſs which they then ſaw upon the countenance and raiment of the Lord? The evangeliſt ſays, *behold, a voice* out of the cloud, *which ſaid, this is my beloved Son in whom I am well pleaſed; hear ye him:* but Peter, relating the ſame glorious ſcene, ſays, *He received from God the Father honour and glory, when there came ſuch a voice to him from the* excellent Glory, *This is my*

beloved Son, in whom I am well pleased. And this voice which came from heaven *we heard, when we were with him in the holy mount.* This cloud then was *Heaven; excellent Glory;* glory uncreated, tranſcendent and divine.

And what, alſo, was that *great white throne,* which John ſaw, upon which was ſeated the judge of all? That this throne belongs eſſentially to the word of God, and is of the eternal ſubſtance, is evident; for, whilſt the earth and heaven were ſeen to flee away, and there was found no place for them; *this* ſtands, and ſupports ſtill the adminiſtration of *eternal judgment.*

The inheritance of the ſaints in light is called an *eternal inheritance:* and Paul ſays to the Corinthians, we ſtrive for an *incorruptable crown;* and again, to Timothy, *Henceforth there is laid up for me a* crown of righteouſneſs, *which the Lord, the righteous Judge ſhall give me at that day: and not to me only, but unto all them that love his appearing.*— James ſays, *Bleſſed is the man that endureth temptation: for when he is tried he ſhall receive a* crown of life, *which the Lord hath promiſed to them that love him: and Peter ſtyles it a* crown of glory *that fadeth not away.* This is that eternal intereſt, ſo often called *a kingdom* and *city,* which is prepared for the faithful, and was given to them in Chriſt Jeſus before the world was: on which account they are called *bleſſed of the Father,* and *God is not aſhamed to be called their God.* Theſe, ſurely, are eternal things.

Wherefore, saith the Apostle, *We look not at the things which are seen, but at the things which are unseen: for the things which are seen are temporal; but the things which are not seen are* eternal.

3. The eternal Heaven consists of distinct parts.

As the Heaven of God exists in the eternal operation of the divine principle: according to theory, it must be conceived of as being a world, and to have a frame and real form, according to the nature of the divine will; all which glory is contained in the essential word of God.

And to this, again, agree the scriptures. The pattern shewed in the mount, had distinct parts, and was a certain form and frame, according to which Moses was commanded to make all things in his divine economy: which, as we have noticed, was a pattern of heavenly and eternal things; those things, therefore, must themselves have distinct parts, and be a most glorious form and frame of eternal workmanship. This pattern, upon a great scale, was threefold, and shewed three distinct parts; and the same device unfolded in numberless views of the whole wonderful structure.

The glory of the God of Israel, which the elders with Moses saw in the mount Horeb, is in like manner described as with a form, and as having the same distinct parts and threefold glory: first, a *glory* like as to a ground; or, *as it were a paved work of a sapphire stone*: secondly, a *glory* in likeness as to an expanse;

or, *as it were the body of Heaven in his clearneſs*: and thirdly, a *glory* that was *above* and filled all.

The word of the Lord came *expreſsly* unto Ezekiel, in the viſion he ſaw by the river Chebar; and the deſcription he gives of it bears the ſame impreſſion and likeneſs; it had a form, and the ſame diſtinct parts and threefold glory: the view here given of the cherubim, wheels, &c. whoſe running and returning, emitted glory the moſt powerful, like a flaſh of lightning; is wonderfully expreſſive of that part of the divine will exhibited in the ſervice work of our Lord Jeſus Chriſt: And *that*, given of the Spirit, in obedience to which the living creatures and wheels went, and the voice from the firmament that was over them, when they *ſtood*, or had done the work they were ſent to do, accords, exactly, with the will of the Father, which ſent forth Chriſt into the world, and which announced him as his *beloved Son*; and alſo, the view which we have, as of a throne, and of one in appearance as a man above upon it, agrees perfectly with the ſtate of Chriſt's exaltation.

It will be underſtood, that I only hint at the truth contained in theſe viſions; they are views of a whole world, and each one contains a full ſyſtem. In this of Ezekiel there was a *fire*, or a glory *infolding itſelf*, and *a wheel in the middle of a wheel*. But it may be ſeen that ever appearance ſhewed the ſame device, and that the whole is compriſed in the divine principle, or will of God, contained in the doctrine of Chriſt.

Daniel, alſo, deſcribes this eſſential glory of God, diſtinctly, and as being threefold:—Firſt, his *garment was white as ſnow, and the hair of his head like the pure wool.*—It is obſerved, that the diſciples allude to this deſcription, in ſpeaking of the glory of Chriſt in the mount of transfiguration, that *his raiment became ſhining, exceeding white* as ſnow; *ſo as no* fuller *on earth can white them:* Secondly, *his throne was like the fiery flame:* and, thirdly, *his wheels as burning fire.*—The order of the deſcription here is reverſed. It appears, therefore, both from the divine theory, and the teſtimony of the ſcriptures, that in our heavenly *Father's houſe are many manſions.*

4. The heaven of God is a realm and dominion.

The inſtitution of Chriſt, or the ſetting up of a king, implies a throne and kingdom; and as, according to theory, the Lord Chriſt was ſet up from everlaſting, we are led to contemplate a realm and government of *eternal* glory.

And to this, moreover, agree the ſcriptures: *From everlaſting to everlaſting, thou art God,* Pſalm xc.—God is a name of authority, and implies the exerciſe of power and government. *Thy throne is eſtabliſhed of old: thou art from everlaſting,* Pſalm xciii. i. e. he is king from everlaſting.—*Whoſe kingdom is an everlaſting kingdom,* Daniel vii. 27.

That eminent divine, Dr. Thomas Goodwin, remarking upon the word *potentate,* in the Doxology, 1 Tim. vi. 15, obſerved, that

it referred not only to the dominion of the Lord over all created things, but alſo to a kingdom *ſeated in himſelf*, and to an exerciſe of power and ſovereignty in *his own eternal purpoſe*.

This kingdom is ſet out in the ſcriptures by a throne; *juſtice and judgment are the habitation of thy throne*, Pſalm lxxxix. ver. 14: by a guard, *Who is ſtrong like unto thy faithfulneſs round about thee?* ver. 8: by mace-bearers, *Honor and majeſty are before him*, Pſalm xcvi. and by harbingers, and commiſſioners; *Mercy and truth ſhall go before thy face*, Pſalm lxxxix. 14. *He ſhall ſend from heaven*, Whom ſhall he ſend? *God ſhall ſend forth his mercy and his truth*, Pſalm lvii.—Creatures might fail; but if mercy and truth —*his* mercy and *his* truth be employed to diſpatch the buſineſs of his promiſes and threatenings, and to accompliſh all his pleaſure, they will do it thoroughly.—*The Lord reigneth, he is clothed with majeſty*, Pſalm xciii. 1.—Majeſty is his eternal robe. His kingdom began from everlaſting: he reigned within himſelf from eternity: Then it was, that by one *almighty* act, he *clothed* himſelf with majeſty, and *covered* himſelf with light; and was *exalted* and *glorified* in his *own ſtrength*.

It has often been noticed in the ſcriptures, how remarkably the word *heaven* is joined with the appropriate uſe of the name *Father*; as though this glory of God in heaven, and this his relation to his people in Chriſt, ſubſiſted together, and were inſeparable. I will only inſtance from Matth. *And glorify your*

Father which is in heaven, v. 16. *That ye may be the children of your Father which is in heaven*, ver. 45. *Be ye therefore perfect, even as your Father which is in heaven is perfect*, ver. 48.—*Our Father which art in heaven*, vi. 9. *How much more shall your Father which is in heaven give good things?* vii. 11. *But he that doth the will of my Father which is in heaven*, ver. 21. *Him will I confess also before my Father which is in heaven*, x. 32. *Him will I also deny before my Father which is in heaven*, ver. 33.—*Flesh and blood hath not revealed it unto thee, but my Father which is in heaven*, xvi. 17. *Their angels do always behold the face of my Father which is in heaven*, xviii. 10.—*It shall be done for them of my Father which is in heaven*, ver. 19.—*For one is your Father which is in heaven*, xxiii. 9.—*Your heavenly Father will also forgive you*, vi. 14.—*Yet your heavenly Father feedeth them*, ver. 26.—*Your heavenly Father knoweth that ye have need of all these things*, ver. 32.—*Every plant which my heavenly Father hath not planted shall be rooted up*, xv. 13.—*So likewise shall my heavenly Father do also unto you*, xviii. 35. And, according to the divine theory, it appears that the eternal glory of God, even his own heaven, and his relation to a throne and dominion there, exists in that same transaction, which constitutes his relation of Father and God, both to Jesus Christ and to his people.

The same observation may be made, respecting the appropriate or covenant use of the name God; that it is never so used but in connexion with heaven, and eternal things.

The firſt time that the word God was uſed with a relative, was in the covenant of promiſe to Abraham, which included the eternal intereſt; and it was then uſed in the future tenſe, *I will be their God*; but when Abraham, Iſaac, and Jacob were gone to heaven, the name was uſed relatively in the preſent tenſe, as at the burning buſh, *I am the God of Abraham*, &c.—The firſt time that the name of God is uſed with a relative, in the preſent tenſe, is in his word to Jacob, Gen. xxxi. 14. *I am the God of Bethel, where thou anointedſt the pillar:* but, *this was none other but the houſe of God, and the gate of heaven.* And very frequently he is called *the God of heaven*, in order to expreſs his covenant relation to his people.—And the firſt time this great name was uſed, in this manner, in relation to the people of Iſrael, was, when the Lord appeared to deliver them from their bondage in Egypt, and to ſet their faces towards the land of promiſe; and after they had paſſed the Red Sea, it is obſerved, that Moſes, in this reſpect, much changed his ſtyle, and ſeldom wrote the glorious name, but with ſome appropriating word; and as they drew nearer and nearer to this type of the heavenly world, his manner of writing the name of the Lord *our* God, and of adding its relatives, became ſtill more and more remarkable.

In like manner, our Lord Jeſus Chriſt, as ſoon as he had called his diſciples, and ſeparated them from the world, began to teach them to ſay, *Our Father*, &c. but it is obſerved, that this peculiar ſtyle, became more fa-

miliar and impreſſive toward the cloſing ſcene; eſpecially in his laſt diſcourſe to them at the ſupper.

It is not recorded that our Lord uſed the word *my God*, but twice; once whilſt hanging upon the croſs; and again, addreſſing Mary, when about to aſcend into heaven, he ſaid, *Go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God* —And wherever, in the New Teſtament, we have nearer views of the heavenly glory, the appropriate uſe of this name becomes more familiar, and its relatives more frequent; as in Rev. iii. 21. *Him that overcometh will I make a Pillar in the Temple of* my *God, and he ſhall go no more out: and I will write upon him the name of* my *God, and the name of the city of* my *God, which is New Jeruſalem, which cometh down out of heaven from* my *God: and I will write upon him my new name.*

Claude, remarking upon the preface of the Lord's Prayer, *Our Father which art in heaven*, ſaid, that God is *elevated above* all things, *by being made our Father.* (Trite de la juſtification.) This was a bold expreſſion, but it agrees with the truth,

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Section 2. THE FORM OF GOD.

That Chriſt was ſet up from everlaſting, and poſſeſſed a realm of Glory: wherein he exerciſed a ſovereignty and dominion over things which are eternal; ſhews that he had,

agreeable to the nature of the divine will, a real form ; one, the moſt glorious, and as diſtinct and capable of being defined, as that of the ſun, or of any object within the ſphere of our contemplation. This has the ſupport of the ſcriptures.

Chriſt, who is the image of God, 2 Cor. iv. 4. *Who being in the form of God, thought it not robbery to be equal with God : But made himſelf of no reputation, and took upon him the form of a ſervant*, Philip, ii. 6, 7. *Who is the image of the inviſible God*, Col. i. 15. *Who being the brightneſs of his glory, and the expreſs image of his perſon*, Heb. i. 3. Man is ſaid to be made in the *image*, and after the *likeneſs* of God, which implies that there is an image and form of God. Nebuchadnezzar *ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the* form *of the fourth is like the Son of God.*

In the inſtallation of Chriſt in heaven, which divine action is included eſſentially in the divine principle, the whole matter of the divine will exiſted in fact : in this eternal tranſaction, the Lord Chriſt preſented himſelf before the Father, with his full conſent to the parental authority ; ſaying, *Lo, I come to do thy will, O God :* and alſo he was received in the full expreſſion of the parental love, and was ſet up as a Son, in all the power and high authority of that kingdom : and being thus *in the form of God ;* which is that form of eternal glory contemplated in the divine will : and thus bearing the ſtate of the everlaſting Father ; he thought it not robbery to

be equal with God: Hence he is called *the mighty God*, and *the everlasting Father*, Isai. ix. 6. As according to the Divine Theory, the Son from everlasting was put into the possession of the eternal throne and kingdom of God the Father; we may see the grounds of its being said of him, Heb. i. 8. *Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.*

For the same reason, also, both the Father and the Son appear to be called *Ancient of Days*, Dan. vii. *The Ancient of Days did sit*, ver. 9. *And behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they (the clouds of heaven,) brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed*, verses 13, 14. Here we have in view the eternal truth of the installation of Christ, declaratively, or in the exhibition. But this *one like the Son of Man*, having received the kingdom and appearing in the glory of the Father, is also called the Ancient of Days, ver. 22. from whom, immediately, judgment shall be given to the saints of the Most High, and they shall possess the kingdom.

Ancient, was the common name or title of a ruler among the Jews, as now some tribes of Indians call their chiefs, *white hairs;* and as soon as one of whatever age, became a

member of the council, he was thus diſtinguiſhed: See Iſai. iii. *Behold the Lord of Hoſts, doth take away from Jeruſalem the prudent, and the ancient—and the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable*, Chap. ix.—*The ancient and honorable, he is the head and the prophet that teacheth lies, he is the tail*, and Chap. xxiv. *Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of Hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients gloriouſly*. See alſo, Ezek. viii. *Son of Man haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark?* and Chap. ix. *Then they began at the ancient men which were before the houſe.*

The Father is *Ancient of Days—King eternal, immortal, and inviſible.* And the Son, being from the beginning a member of council, and in the form of God; is alſo Ancient of Days, *The bleſſed and only Potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom be honor and power everlaſting. Amen*

Some, in attempting to prove the divinity of Chriſt, have confounded the diſtinction of Father and Son: but this is unneceſſary and injurious: the divinity of the Son will be ſupported, not by confounding this diſtinction, but by clearing it: Let the truth that *Jeſus Chriſt is the Son of God* be eſtabliſhed, and his divinity cannot be doubted.

The view which we every where have in

the ſcriptures, of the exiſtence of an *operation* of the divine will, before the world was, by which Chriſt was brought forth and ſet up in the glory of the eternal heaven; and that he had thus a real form: this, together with the manner of his appearing in the world previous to his incarnation, originated the opinion of the pre-exiſtence of his human ſoul, and that the wiſdom and word of God was united to it before the world began. This opinion of the union of the divine word with a human ſoul, appears to have been entertained by the people of God previous to the incarnation of Chriſt; and it has been adopted more or leſs in almoſt every Chriſtian age.—Doubtleſs, Arius, and others have made uſe of this opinion for a bad purpoſe; this, however, does not prove it falſe; the moſt indiſputable doctrines have been perverted for the worſt of purpoſes.

But, reſpecting this opinion, it may be obſerved, that a weighty objection is found againſt it, in the difficulty of admitting the ſuppoſition of the exiſtence of the human ſoul before the body; it is alſo obſerved, that the facts which have led to the ſuppoſition, are fully explained in the Divine Theory without it: yea, moreover, it is manifeſt that the matter, which chiefly originated the opinion, belongs eſſentially to the divine will; and that the operation itſelf, and all the immediate reſult of it, is included neceſſarily in the eternal divine exiſtence.

If this opinion be admitted, however, it does not materially affect the theory; it is

merely contemplating one more link in the chain of divine operation; which, if a fact, muſt exiſt between the divine purpoſe and primary operation, which is the eternal principle, and the framing of the worlds.—But as this opinion is in its nature ſubject to great embarraſſments, and as that matter of the pre-exiſtent glory of Chriſt, which originated, and has principally ſupported the ſentiment, may be demonſtrated to belong eſſentially to the Godhead, or the eternal principle; as alſo, the uſe of it is not diſcovered, and the divine theory appears to be complete without it; there does not appear evidence of its being a fact; and it will not, therefore, be conſidered as belonging to the theory.

And when the truth of the divine principle is admitted, and it is conſidered that the primary divine operation, or *the beginning of the creation of God*, is eternal, being co-exiſtent, and one with the divine purpoſe, it is thought this queſtion will wholly ſubſide; for, undoubtedly, the primary operation of the divine will gave riſe to the opinion of the pre-exiſtence of the human ſoul, and has been its principal ſupport; but it is evident, both from reaſon and the ſcriptures, that this matter exiſts in the divine principle itſelf.—In contemplating this fact, therefore, we are led too far to find ſupport for the opinion of the pre-exiſtence of the human ſoul, which is not ſuppoſed to exiſt from eternity, and to belong eſſentially to the Godhead.—Let the divine theory appear complete, and the idea of Chriſt's being brought forth as a Son, and his

being, in the form of God, inſtalled in the kingdom and glory of heaven, be found to belong to another ſubject, and the mind ſearching for truth, as to this queſtion, will reſt ſatisfied.

The divine theory, however, is not underſtood as rejecting the idea of the *pre-exiſtence* of the human ſoul; on the contrary, it offers the idea of the pre-exiſtence of all things, or of their exiſtence in a beginning or principle; but this is eternal exiſtence.—Wiſdom, herſelf, hath a ſoul: *Wiſdom ſhall praiſe her ſoul;* and a ſoul is human exiſtence.—What though the human nature has been Wiſdom's darling, and before the heavens were prepared, and before the earth and the depths, *her delights were with the ſons of men?* Still the human ſoul was not all that pre-exiſted in the wiſdom of God: For ſhe ſaith, *The Lord poſſeſſed me, the beginning of his ways,* Prov. viii. 22.—And the Apoſtle writes,—*Through faith we underſtand that the worlds were framed of the Word of God, ſo that not of things appearing were the viſible things made,* Heb. ix. 3. *In Chriſt, therefore, we are led to contemplate the beginning, the pre-exiſtence, the great inſtitute and glorious type of all God's works.*

Another circumſtance relative to the truth of Chriſt, which has led to the idea that, in his pre-exiſtent ſtate, he was a complex being, or that he exiſted with two natures, is this, that in the divine record we are referred to his divinity, as being ſomething that bears a diſtinct name, which either he dwells in, or

which dwells in him. See the following paſſages: *Who being* in *the* form *of God, thought it not robbery to be equal with God.*—*Dwelling* in *the* light *which no man can approach unto.*—*And the Word was made fleſh, and dwelt among us; and we beheld his glory*, the glory *as of the only begotten of the Father*; full of grace and truth.—*For it pleaſed the Father, that* in him *ſhould* all fulneſs *dwell*,—In whom *are hid all the* treaſures of wiſdom and knowledge.—*For* in him *dwelleth all the* fulneſs of the Godhead bodily.—*God hath given to us* eternal life: *and this life is in his Son.*—And it is obſerved, that the record of God concerning the divinity of Chriſt was expreſſed in the ſame manner before his incarnation, as it has been ſince, and gives us the ſame *complex* idea, if this be a proper term, of this glorious Perſon, that we have now in the New Teſtament.—The *name* of God was *in the angel*, Exod. xxiii. 21: and alſo, *in the beginning was the Word.*

But, conſidering the ſubject in the light of the divine theory, it may be eaſily perceived, that this is the ſame thing which has been ſo fully illuſtrated, as being eſſential to the nature of the divine principle, and mode of divine exiſtence, viz. that the Father is in the Son, and the Son in the Father. The *Word* that was in the beginning, the *name* that was in the angel, and the *eternal life*, which is in the Son, is plainly no other thing than that parental will, or commandment, which Chriſt the Lord received before the world was; which formed his own filial character, and

which he has given to us, that we alſo may be made the Sons of God. Again, being rewarded as a Son, with the glory of the Father, and inſtalled upon the throne, in his eternal kingdom, which completes our view of the purpoſe or will of God, he is thus truly *in the form of God*, and *in him* dwelleth all the *fulneſs of the Godhead.*

The divine will, in theſe diſtinct parts, the truth of which is eſſential to the filial character, and is imported by the name of the Son of God, conſtitutes the divinity of Chriſt; and this ſame bleſſed will, as has been ſhewn, is as eſſential to the parental character, is imported by the name, and conſtitutes alſo the divinity of the Father.—The divinity of the Father, and of the Son, and of the Holy Ghoſt, ſubſiſts manifeſtly in this one eternally bleſſed and adorable principle of parental and filial love.—So that the great obſcurity and perplexity, which has ſo much prevailed concerning the divinity of Chriſt, has ariſen evidently from darkneſs reſpecting the form of God, and the mode of divine exiſtence, or in what divinity truly conſiſts: It is a darkneſs, equally groſs, as it reſpects the Father himſelf, and in what divinity eſſentially conſiſts, as it does the true character of the Son. And, in the ſame degree that a man is in the dark reſpecting the divinity of the Son, he is really in the dark reſpecting the divinity of the Father.

Some have conceived, that in eternity, Chriſt was merely ſet up in the purpoſe of God, and that neither himſelf, nor the glory

of his kingdom, exifted, in fact, till the exhibition in time; but it is thought, as to this, that enough has been faid, to fhew that it is a mifconception.—Chrift was fet up, or ordained, before the world began, and eternal life was given to us in him before the world was. But a mere purpofe to fet up and ordain, is not fetting up and ordaining; and the purpofe of beftowing a gift is not giving. Setting up or ordaining is a fact, and beftowing a gift is a real deed, an actual *transfer* of property. Chrift, therefore, pre-exifted the creation; and the pre-exiftence of Chrift implies, that there exifted a *heavenly world*, and *eternal things* of a *certain* form and fyftem.

Section 3. THE ARCHETYPE OF THE CREATION.

The word or will of God dwelling in Chrift, or the divine principle firft opening in him as *the beginning of the creation of God;* opening and expanding ftill farther in him as the *Angel of the Church;* and, finally, fully difplayed in him *as the Son over his own Houfe*, is the truth manifefted by the whole creation, and the one infinite and adorable fact recorded and witneffed throughout the infpired volume.—As, therefore, all things declaratively are merely the evidence of Jefus Chrift's divinity:—and as the works of creation and providence, and alfo the fcriptures, are of him, and through him, and to him;

and are only expreſſive or declarative of his glory; all this excellence muſt exiſt diſtinctly in him, as his eſſential divinity, and be thus the Archetype of all God's works.

In a view, therefore, of the pre-exiſtent glory of Chriſt, we are led to contemplate the perfect ſampler, or inſtitute of the creation; the foundation, according to which all things were framed; the head by which all things conſiſt; the primary operation from which all ſecondary and progreſſive operations proceed; the one omnipotent fact, of which all the works of creation and providence are the expreſſion, and to which they all conform, as to a moſt perfect rule or pattern.

The reaſon has been already aſſigned, why the divine principle is contemplated under the name of the ſecond perſon of the bleſſed Trinity, the Logos or Word, and that our view is ſo drawn to Chriſt, viz. becauſe he is the covenant ſubject, and the word or will of God is in him, and the whole divine diſplay is made through him.—Thus Chriſt, as the Beginning, muſt have been in the form of God, and poſſeſſed of a kingdom, power and glory, full of life, light and felicity.

This primary eternal work of God muſt have been a *finiſhed* work; for it is evident that the operation in which it exiſts, is eſſential to the Divine Being, and that a right view of the divine principle will no more admit of the ſuppoſition of a ſucceſſion of operations, than it will admit of that of a ſucceſſion of volitions and purpoſes.—And to this

agree the ſcriptures. *By him all things conſiſt*, Col. i. 17.—*The works were* finiſhed *from the foundation of the world*, Heb. iv. 3.—*Before me there was nothing formed of God, neither ſhall there be after me*, Iſaiah xliii. 10.—Here then we have in view the finiſhed work of God; and as before this nothing exiſted in fact, we may neither form conceptions, nor uſe terms denoting the exiſtence of any thing or being, before this eſſential and true glory of God, which is the beginning or principle of all things; for ſuch conceptions muſt be mere imaginations, and ſuch terms muſt be uſed without inſtruction.

The Beginning, as has been ſhewn, is Chriſt's primary name. *Then ſaid they unto him, Who art thou?—And Jeſus ſaith unto them*, The Beginning One, *and that I ſay to you*,* John viii. 25.—*Who is the Beginning*, Col. i 18. And in him was the Word: *In the beginning was the Word, and the Word was with God, and the Word was God*, John i. 1.—This is the moſt plain declaration, that there was in him true divinity, and an expreſſion of the eſſential glory of God. And this pre-exiſtent glory was *the foundation of the earth*, and *the beginning of the creation of God.—In the beginning God created the heaven and the earth*, Gen. i. 1.—*And thou, Lord*, in the beginning, *haſt laid the foundation of the earth*, Heb. i. 10.—*The beginning of the creation of God*, Rev. iii. 14. It appears therefore that Chriſt is not merely the efficient cauſe, but alſo is

* Την αρχην ο, τι και λαλω υμιν.

himſelf the *foundation* and *beginning of the creation.*

The *ſhekinah,* or *cloud of God,* was altogether ſupernatural; and the glory which appeared there, was doubtleſs the uncreated form, and pre-exiſtent glory of Chriſt. And it appears to be called a cloud, not only on account of its general aſpects, but particularly, becauſe it preſented a power, the moſt inconceivably active and commanding; ſuch as may be contemplated in that firſt and moſt wonderful agent, the electric fire, which, in the viſible world, though every where diffuſed, moſt clearly offers itſelf to view in the natural cloud.

This, then, is given as a view of our preſent argument, or of the truth of Chriſt as the Beginning, viz. he was ſet up from everlaſting, in the realm and dominion of the Father, in heaven, and ſo was in the form of God; which pre-exiſtent glory of Chriſt was the perfect inſtitute, the foundation and beginning of the creation. According to which, the divine exhibition, in the creation, will be ſeen to open in a ſtate of perfect harmony and felicity; and, in a covenant relation to Chriſt, with a *crown of glory and honor; all* expreſſive of the *inviſible things of God,* even his eternal power and Godhead.

CHAPTER II.

OF THE UNFOLDING OF THE TRUTH OF CHRIST IN THE FIRST CREATION.

Section 1. *The Work of Creation.*

THE work of creation is attributed in the holy ſcriptures to the Trinity; and, according to the theory, the Father, the Word, and the Holy Ghoſt being neceſſarily in the firſt cauſe, the divine efficiency, or the exiſtence of the whole univerſe, muſt be aſcribed to them equally. But the repeated divine declarations, that the heavens and the earth were created *in Chriſt*, and *conſiſt by him, that in all things he might have the pre-eminence*, evidently intend that he is the Creator and Upholder of all things in a diſtinct ſenſe.

By ſuch declarations, we are led to contemplate Chriſt, as the conſtituted efficient head of the creation, and, as being laid in the wiſdom and purpoſe of God, as the choſen, all meritorious foundation of the whole work; we are led, both by the ſcriptures, and by reaſon, to contemplate a matter that took place in the work of creation, reſpecting Chriſt, ſo entirely diſtinct from his being, with

the Father and the Holy Spirit, the Creator; or his concerting together with them the work of creation, that he is therein viewed as being *himself* the beginning of the work, and laid as the foundation in the profecution of the deſign.

It is certain, from the ſcriptures, that a tranſaction took place, reſpecting Chriſt, previous to the exiſtence of the heaven and earth, which is to be conſidered as properly the beginning of the creation, as the laying of the foundation is to be conſidered the beginning of the fabric.—And it is all important to the attainment of clear ideas of the divine character and counſel, to know that the *beginning* of all the works of God was in the eſtabliſhment of a *Chriſt*, and a *Chriſt alone;* and that in Chriſt, as the foundation, all God's works from eternity were completely embraced.

The knowledge of a relation ſuſtained by Chriſt to the creation, as of the foundation to the ſuperſtructure, or head to the body, by a conſtitution of divine counſel, diſtinct from the idea of a relation by mere efficiency, is abſolutely neceſſary in order to account for the exiſtence of the creation; or, indeed, to conceive of the divine efficiency in the creation of worlds; for, we can have no rational idea of God's being connected with creatures, otherwiſe than by ſome infinitely meritorious medium.

And, after all the boaſted theories of creature-excellence and merit, ſuggeſted by the pride of man, *the theory of Chriſt*, or that of a

conſtitution, divinely framed, uniting the creatures with the Creator, as by a foundation or head, or crown of glory and honor, can only explain the poſſibility of God's ſuſtaining the relation of Creator. Without the knowledge of Chriſt, man is in utter darkneſs; and, if he attempts to explain his own exiſtence, or to take one ſtep in moral philoſophy, he muſt neceſſarily ſtumble upon the dark mountains of atheiſm or idolatry. But we are now entering upon that part of the work, which is to conſiſt chiefly of a ſtatement of facts, and, at preſent, we mean only to ſtate this revealed fact concerning the creation of the world.

The truth of Chriſt, as being the head of all things that are in heaven and that are in earth, viſible and inviſible, is clearly expreſſed by the names in which he appears in the work of creation: Here he is called *the Beginning*.—*In* the beginning *God created the heaven and the earth*, Gen. i. 1. This name, Rev. iii. 14. is written out at full length, viz. *The Beginning of the creation of God*.—*The Lord*, by wiſdom, *hath founded the earth;* by underſtanding *hath he eſtabliſhed the heavens*, Prov. iii. 19.—*By him all things* conſiſt, Col. i. 17.—*Who, being the brightneſs of his glory, and the expreſs image of his perſon, and* upholding *all things by the word of his power*, Heb. i. 3.—Chriſt is often referred to in the peculiar ſcripture expreſſion, which, perhaps, may alſo be conſidered as one of his glorious names, *the Foundation of the World*. In many ſuch paſſages Chriſt is clearly revealed, as the

Head, Inſtitute, or Foundation of the Creation.

The many plain paſſages of ſcripture, attributing the work of creation equally and directly to the Father, the Word, and the Holy Spirit, leave no room for the ſuppoſition that Chriſt was uſed as an *inſtrument* in that work, *otherwiſe* than as a conſtituted Head, or an Archetype, may be called an inſtrument. The idea of a ſecondary agency, or efficiency, is unwarranted and irreconcilable both with the ſcriptures and reaſon. The repeated divine declarations therefore, that all things were created *in* Chriſt, and *by* Chriſt, teach us, that he is the medium, foundation, or conſtituted head of the creation.

The Apoſtle to the Epheſians, chapter iii. unfolding the *myſtery* and *unſearchable riches of Chriſt*, that the Gentiles ſhould be *fellow heirs*, and of the ſame *body*, and *partakers of the promiſe* in Chriſt; *Of whom the whole family in heaven and earth is named;* goes back to this foundation of the whole creation, and obſerves, that this divine myſtery, or deep counſel of God, of the whole family in heaven and earth being named of Chriſt, was from the beginning of the world hid in God, *who created all things by Jeſus Chriſt:* By which it is plainly intimated, that in this truth of God's creating all things by Jeſus Chriſt, is the grand diſcloſure of the divine ſcheme.—O, what manifold wiſdom of God might be known, and ſhall be made known by the church, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our

Lord! For of him, and to him, and through him, are all things, to whom be glory for ever.—*Amen.*

THE ſubject of natural philoſophy, though it reſults from the divine theory, and affords vaſt proſpects and entertainments to the mind, as far as poſſible, muſt be diſpenſed with in this work: for it has not been ſo much the object of my enquiry; and numerous principal facts, relative to the diſpoſition of natural things, are beyond the reach of my means of knowledge.

I am ſenſible that it is reverſing the common obſervation, yet there is reaſon to ſuppoſe, that we may come to the knowledge of the truth of divine things with much greater certainty, than we can to the knowledge of natural things; for the Bible was written to inſtruct us, not ſo much in the philoſophy of nature, as in the knowledge of God; we can depend upon the ſcriptures, as a general record of facts of a divine nature; but we have no hiſtory that will give us the ſame advantage on natural ground. The great object to engage our attention in ſearching for truth, in all caſes, is to find the facts; when they are known, it is not ſo difficult to apply a principle.

But it appears neceſſary to our deſign, to offer ſome view of the natural frame of the world; ſo far, at leaſt, as this is done in

Moſes's account of the creation.——I ſhall, therefore, in this place exhibit, very briefly, that view of this ſubject which appears to reſult from the theory, and to be offered in the ſcriptures, and likewiſe to comport with the beſt obſervations and experiments we are capable of making upon things of this nature. At the ſame time I would have it underſtood, that I do not conſider this as being properly a part, but only as an appendage to the Divine Theory.

Moſes evidently connects the frame of nature with the beginning; and his account contains, undoubtedly, a connecting link between things inviſible, and of an eternal frame, and that diſpoſition or faſhion of things, which is viſible and temporal.

The work of the four firſt days of creation completed the frame of the world, which is the ſubject now in view: And it may be obſerved, that Moſes deſcribes this as four diſtinct and ſucceſſive operations of the divine will; and that the firſt prepared and opened the way for the ſecond, and the ſecond for the third, &c. and that the work of each ſucceſſive day was wrought in continuance of the firſt operation, and was, as it were, a new movement *forward* of that power which commenced this glorious ſcene of divine action.

From the grounds of the remark made in the ſtatement of the divine principle, that all we can know of the works of God is their diſpoſition anſwerable to his purpoſe or will; and from the obſervation made in the firſt

chapter, respecting the form of God, and the divine presence in the *shekinah* or supernatural cloud; we may conclude, that the *first disposition* of the creation, answerable to a principle, such as that we have alluded to as being most apparent in the cloud, or the *state* of the *elements, first issuing* from the fountain of the divine will; must be that which we term *fluid.* And, to an attentive observer of the forms of the various materials which compose this globe, it would seem apparent, that the solids were formed originally of fluids.—This certainly is agreeable to the view given of the first state of the creation, in the first chapter of Genesis; and the elements in such a state, unseparated, would be, as there described, a *great deep, without form and void,* and the face of it would be covered with *darkness.*

The frame of the creation, according to the principle in view, must exist by a *relative* motion of the elements, which, *simply*, is the idea of a separation in the fluid: I shall, therefore, call this *separating motion.*

To an attentive observer of the operations of nature, particularly of those which are so apparent in the forming and displaying of the clouds; it may be observed, that among the constituent elements, there is one which appears to take the command, as the governing agent in those movements. The element or party moving, according to this natural view, is that wonderful agent in nature, named *Electrical Fluid;* and the party moved upon, or to which this relates in motion, in

the ſtate in which we now contemplate it, may be properly denominated waters, or vapours, ſuch as, together with the electrical fluid compoſe a cloud.

The primary relation of the electrical fluid to waters or moiſtures, may be traced in its every motion.—To uſe the original word reſpecting the agency of the Spirit of God in creation, Gen. i. 2. *brooding*, or *hovering* upon the waters is the natural or firſt ſtate of this great agent in nature, which we may call the *vital ſpirit* of the creation. It is known of this moſt ſubtile and active power, that it will never reſt or be tranquilized, until it moſt perfectly embraces this object.

Again, one fluid moving in or upon another, muſt produce a mutual undulatory or vibratory motion. This is the known philoſophy of light.

Here then we have our theory complete; a party moving, a party complying with the motion, and a glorious reſult, viz. the light of the natural world. Moreover, this movement of the fluid, when completed, will form a ſphere, or circle; for it is a given point in this theory, that whatever moves, moves in a circle; which firſt rotation, illuminating the whole ſphere, forms one day.

The *ſphere* being thus formed, according to the nature of this moſt active power, a ſecond movement will exiſt in another direction; for it is well known of this moving fluid, that, formed into any particular ſphere, it will powerfully attract what is within a certain line, (call it a central line) and repel

what is without it, which is evidently owing to a movement commencing at that line in every direction; and which, we may naturly ſuppoſe, is but the progreſſion of the ſame moving body: Wherefore, from that line there muſt open a firmament, and the waters within or underneath would be formed into an orb, and thoſe without into a concave above the firmament.

This movement has been called by various names, ſuch as attraction and repulſion, or poſitive and negative; but, in order to give the idea familiarly, let it be called here *expanding* motion.—This ſecond relative motion, according to the principle, muſt alſo be circular, but in a direction ſomewhat wide or tranſverſe from *that* firſt deſcribed.—It is evident, that in continuance of motion, a movement of the fluid muſt take place in this direction; for we are to conceive of the channel of the firſt direction being full, and the fluid ſtill acting, iſſuing and progreſſing from its firſt ſource, it muſt diverge from this courſe and take the direction we call expanding.—Theſe two movements conſtitute the idea of dimenſion, height and depth, and length and breadth.—Moreover, we obſerve, that the motion of the waters here deſcribed, and the poſitions they aſſume, is merely from their yielding to the commanding fluid.

Here, again, we view our theory; a fluid expanding, a fluid yielding every way to the expanding power, and a reſult, a *firmament*, or the wide expanſe of heaven. And will it be thought irrational and imaginary, that

the work of creation ſhould afford emblems of the Divine Being? This operation, when carried through the ſphere, filling the whole expanſe with light, as it is a ſecond progreſſion in the courſe of the firſt movement, implies a ſecond day.

This expanding movement of the fluid meeting with reſiſtence from the water, or vapour, now every way encircled and compreſſed, a third movement will be produced, which I ſhall name, from the general appearance, *ſprangling* motion. This motion, from the expanding or tranſverſe direction of the commanding fluid being reſiſted, and therefore terminating, is the philoſophy of the ſolids.—From this movement, which will be in directions inconceivably various, may be traced out the multiform of the ſolids.—In ſome directions it will move in ſtreams, and more in lines.—In theſe will be formed the minerals more or leſs perfect, as theſe ſtreams and lines are more or leſs perfect and direct; theſe, however, will be comparatively few, and in the ſprangles, or moſt indirect movements will be formed the ſubſtances moſt oppoſite to the minerals. But I muſt not enter into this field, it is boundleſs, and the obſervations which might be made in it would fill volumes.

It is moſt evident, that the ſolids were formed from fluids, all the minerals, ſtones and various earths, and formed too under an operation of this nature. Here it will be proper to obſerve, that the expanding fluid reaching in this direction the vaporous fluid,

would not immediately ſprangle, but being in full ſtrength, it would, for ſome diſtance, enter and make its way through it, by a direct, an *undulatory*, and a circling and whirling motion, ſuch as is called an eddy. This may be eaſily demonſtrated by experiments, and this is the philoſophy of the *atmoſphere* of the earth.

Farther, let it be obſerved, that as the ſprangling of the fluid is evidently owing to its expanding force being reſiſted, and overpowered by obſtruction, (which obſtruction may be chiefly from itſelf, being too much compreſſed by converging to a centre,) it will ceaſe much ſhort of the centre of the waters. I have been led to think, that it would occupy about the ſame ſpace or width as that of the atmoſphere; and, hence, it will be found that the ſolids, or earth, exiſting from this motion, are formed into an arch over the waters, which will have their place in and under the earth.—This philoſophy of the earth is confirmed by the ſcriptures in their moſt literal ſenſe.

Moreover, as in this ſtate of the fluid is the termination of its motion, in this expanding direction; to be, as conſidered, ſtill progreſſing, it will, from hence, commence its return to the grand point of motion, which may be called the centre of the ſyſtem;—which return will be, in a like manner, reverſed, as it reached and entered the waters, *i. e*, firſt direct, and then in the lower region of the atmosphere, ſprangling and circling; and, as it riſes, circling and vibrating until it

leaves the atmosphere. This motion returning, beyond all doubt, is the philoſophy of vegetation: It may be traced in the tree, root, trunk, and branch;—hence, the root ſprangles more than the branch; and a trunk is formed by the ſtrength with which it firſt enters the atmoſphere;—the ſame returning or riſing movement, may be traced in the herb, and in every leaf of the foreſt and ſpire of the field.

In theſe motions, and in their effects and fruits, we again contemplate our theory:—And this circle of movement being completed, whilſt the fluid is ſtill preſſed forward in the other directions, by new and equal ſupplies from the ſeparating *creative* ſource, it muſt, in its firſt courſe, have tracked a third day.

Theſe obſervations upon the expanding motion, &c. reſpect the movements and effects of the fluid within or below the circumference of the line of the firſt movement. Reſpecting its courſe and effects without or above this line of the great ſphere of creation, it may be obſerved that, according to our principle, it muſt ſomewhere terminate.—From the *poſitions* of this fluid, relating to a ſphere, which are called *poſitive* and *negative*, it may be concluded, that whenever it is put into ſuch a ſtate of action, there is a certain line from which it is preſſing each way, which is the very thing we have called *expanding* motion; and it may alſo be concluded, that as the circumſtance of its loſing its expanding power, and terminating in one

direction, is the degree of its compreſſion; ſo the circumſtance of loſing it, and terminating in the other direction, is the degree of its expanſion:—And as its termination within, forms a world below, ſo its termination without, may form a world above, as vaſt as the circle of the whole firmament.—It may likewiſe be concluded, from this circumſtance, that theſe higheſt heavens, tho' formed of the ſame original element, are, in diſpoſition, the moſt oppoſite to the earth, and the moſt inconceivably powerful and active.

The courſe of the commanding fluid becoming tranſverſe, and thus returning and reaching in every direction, that point in the ſphere, from whence the ſeparating and alſo expanding motion commenced, which is in the middle of the firmament, and is the centre of the ſyſtem, a *fourth* motion will then take place—I will call it *burning* motion—I mean that motion which is called a focus.—This may be ſuppoſed to be the philoſophy of the ſun, and being emitted from thence, and traverſing ſpheres, ſuch as have been deſcribed, it will have its counterpoints and angles, in which will take place, in ſome degree, like operations, that will form alſo luminous bodies.

Theſe foci will be at unequal, though regular, diſtances, as the according notes in muſic—all which again will have their circles and interſecting points; and, therefore, their foci innumerable, which may be ſuppoſed to be the philoſophy of the fixed ſtars;

but which progreſſions muſt all finally return to the prime channel, and become a ſecondary ſource of the fluid to the creation.

It is evident, that the progreſſion from the ſun, completes the round of nature, and is the uniting link of the chain of movements which bind together the creation; and, therefore, with this circle, which is formed by a fourth *rotation* in the firſt courſe of movement, and is the rotation of a fourth day, the frame of the heavens and the earth, is finiſhed.

Thoſe who have attentively obſerved the phenomina of circles round the ſun, in which are bright ſpots, *(parhelia)* commonly called *Sun-Dogs*, which alſo are incloſed in circles, having in them, wherever they interſect, *ſpots* or *dogs* more or leſs bright, according to the brightneſs of thoſe encloſed; but one ever diſtinguiſhed in brightneſs from all the reſt: I ſay, perſons who have conſidered this fact, reſpecting luminous circles interſecting each other, will not ſuppoſe that the doctrine of the luminaries of heaven being foci of the electric fluid, is irrational or without foundation. Obſervations may be found upon this opinion, concerning the heavenly bodies, in Encycloped. Britannica, and other writings referred to in the note, page 21, and which ought to be, in ſome meaſure, *originally*, aſcribed to Mr. J. Tytler.

As the movement of the fluid, which we have termed ſeparating motion, is a progreſſion in one direction, it has been ſpoken of as forming one circle; but this muſt be un-

derſtood to be a circle of circles or globes; which accounts for the planets, and explains the ſituation and motion of the earth and other planets, with reſpect to the ſun; and this appears to be the caſe with the other progreſſions, that they are circles of circles, as finally there is a circle of the whole. Theſe particular circles or ſpheres, formed in the ſeparating motion, muſt be the number of the planets, whatever it be; of which the one half will be formed by the fluid proceeding from the point where this movement began, which I conſider to be nigh to the place of the ſun, and the other half by its returning; conſequently, every other one will be on oppoſite ſides of the general circle.—This may, perhaps, account for their appearance, which has been ſo much wondered at, that every other one ſhould look more or leſs red or fiery.

This general circle will, doubtleſs, be elliptical; and it may be demonſtrated, by experiments, that the fluid moving in this manner, the ſpheres or globes ſo formed, will be generally flatted at the points where they communicate with each other; and thoſe which are in the middle of the general circle, will be the largeſt. And thoſe who are acquainted with the movements of this fluid, will not conceive of its paſſing from globe to globe, in a ſteady motion, but as having an interrupted, ſucceſſive or pulſive motion. Indeed this may be conſidered as the pulſe of the creation.

An idea of the firſt movement of the fluid,

which we call ſeparating, being in this globing form, and of its thus embracing the vapours, ſeems to be ſuggeſted by the hollow and rumbling ſound of thunder in a cloud, which nothing can imitate but the agitation of large hollow bodies. This is certainly agreeable to that appearance in a thunder cloud, commonly called Thunder Heads;—and that the eye is not wholly deceived in this appearance is evident, from the circumſtance that when two of theſe globulous form's approach each other, and come near in contact, there is, uſually, a flaſh of lightning; and, it is obſerved that, in the ſame degree, as theſe appear agitated, crowded together and condenſed, the thunder will be frequent and heavy. But, if I miſtake not, the moſt common experiments, by an electrical machine, may demonſtrate that this ſeparating movement of the fluid, is ever in this globing manner.

Such being the movement of the fluid, forming the globes, at certain required diſtances of action; and the fluid paſſing from globe to globe in this form, it will not tend to move them forward in this direction, *i. e.* in the direction of their poles; but theſe ſpheres or globes being formed, and the expanding or tranſverſe movement taking place and operating upon their circumference, it muſt cauſe them, in this direction, to roll as a wheel under the operation of a ſtream of water. Hence, their diurnal motion—and being carried forward by a daily progreſs, which is probably made by each one as far

nearly as the meaſure of its whole circumference, they go round the ſun, and deſcribe an annual circle. In this manner, the line of the firſt circle is continually changing;—but, it appears that, on the whole, it will neither enlarge nor diminiſh.

Ancient aſtronomers were of the opinion, that the planets mutually governed the earth, &c. and when their change of relative ſituation is conſidered, in the view of their being conductors to each other of the vital ſpirit of the creation, this opinion will not be thought undeſerving of attention.

And, from the analogy of the caſe, we may conclude that an operation takes place in each of theſe ſpheres or globes, from the expanding motion, ſimilar to that deſcribed of the earth; and that the deſcription of the formation of the earth given by Moſes, applies, for ſubſtance, to all the planets; and therefore it is, that he ſo evidently intends the great circle of all theſe ſpheres, as the line from whence the waters divided from the waters, and the firmament expanded.

Though the frame of the world was finiſhed by theſe four creative operations, ſtill we look for reſults;—for as the firſt operation led to a ſecond, and theſe together produced a third, and theſe alſo a fourth, each one in glory riſing above the other, ſome peculiar reſult muſt be expected from the whole, unfolding more expreſſly the great deſign of the Creator, in the exhibition of the glory of Chriſt;—this will be the formation of the inhabitants of the ſea and air, and of the

earth; all which operation will, naturally, terminate in one moſt perfect work; and which, according to the divine theory, is *that* of forming a head to the body, or one capacitated to have *dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Movements of the electric fluid are properly called winds—they are doubtleſs the philoſophy of winds; and the four diſtinct movements we have deſcribed, are thought to be meant by the *four winds*, named in Hebrew *kadim, tzaphon, darom*, and *rouach-hajam*, which, in the ſcripture, are repreſented to be principal agents throughout the world, both in the work of creation and providence.

Daniel deſcribes the unnatural creatures, the monſters of the earth, as being raiſed up by the four winds, *ſtriving* together. May it not then be concluded, that the natural creatures, with man at their head, in all their perfection and moſt beautiful order, were raiſed up, according to the divine will, by four winds harmonizing together. May this be doubted, when, in the new creation or reſurrection from the dead, as deſcribed, Ezek. xxxvii. 9. this moſt wonderful operation is aſcribed to ſuch an agency? *Come from the* four winds, *O breath, and breathe upon theſe ſlain, that they may live.*

Our ears witneſs to the fact, that a peculiar effect is produced by four particular winds—for ſuch are the four parts of muſic. A diſcord of four diſtinct ſounds, which we

know are winds or motions of the air, is horrible to the ſenſes; but an accord is a delicious entertainment. This, if I may expreſs my own ſenſation, is an harmony of harmony; for, as from two according ſounds there reſults an harmony, which is a diſtinct ſound, and may be called *an harmony of accord or agreement;* ſo, from four, there is a ſecondary reſult, which may be perceived to be the ſame in ratio, or the progreſs of the ſame theory, and may be called *a ſecond harmony*, or *an harmony of harmony*.

That this ſecond harmony exiſts in the ſame theory, or triple ratio, we have all along contemplated, is evident; for the harmony of the perfect accord, is the firſt note of another octave, to which, let the according note be added, which makes the four parts, and the harmony will again reſult.—This therefore, *all this*, is in nature the moſt wonderful divine emblem; and, undoubtedly, for this reaſon, making melody or according ſounds, is an inſtituted ſervice of God.

By the groſs corruptions and perverſions which, at the preſent time, are prevalent in pſalmody, both in the compoſitions and performances, but chiefly in the latter, this reſult of an harmony in ſounds, with all its wonderful effects, is in a great meaſure loſt; for by the numerous and unnatural tranſitions of the notes, the rapid and cluſtering numbers of the movement, and the frequent fugeing of the parts, beſides numerous other faults in the compoſitions of tunes, very lit-

tle room is found for the admiſſion of harmony; and in the performances of muſic, by not giving a proper weight and command to the firſt and governing part, by overſtraining the chords, and by not having the voices either agreeably toned, or properly tuned; and to complete the miſchief, by filling and even oppreſſing the ear with ſound, which is called filling the houſe, no ſuch thing as harmony can exiſt, and if it could, there is no room in the ear for it to be perceived.—Such, at preſent, is the common ſtate of pſalmody that, thereby it might be conſidered a ſort of accident for even an attentive perſon to diſcover that harmony is a property of ſounds. Thus, an inſtitution, deſigned for an emblem of the world of truth and harmony, is perverted into an emblem of folly and diſcord.

I am ſenſible that many queſtions relative to this view of the frame of the creation, are here left unanſwered.—It was only here deſigned to point out in what general directions, it is conceived, that the whole might be traced out to be formed by the various progreſſions of one moving fluid; as really as the various courſes and windings of a river may be traced out to be formed by one ſtream of waters. When I ſay *the whole might be traced out*, I muſt be underſtood to mean the *frame* of the world; for what the creation is, more than its *diſpoſition* anſwerable to the will of God, I preſume not to enquire.

My only object in ſuggeſting this theory of nature, is to bring into view the frame of the heavens and earth, as being originally

conſtituted of *water and by water*, according to the ſcriptures; and what may be the powers of that wonderful agent in nature, which is ſo often alluded to in theſcriptures, as being the *voice of the Lord*, and *ſignal* of the divine preſence, which is *full of majeſty*, and which, to us, is moſt apparent in the clouds.

Section 2. *The original Perfection of the Creation.*

Whatever is properly built upon a foundation muſt neceſſarily harmonize with it; and whatever properly belongs to a head muſt neceſſarily agree to it.—That which does not harmonize and agree cannot properly be conſidered as belonging to a foundation and head; the doctrine, therefore, of the original rectitude and perfection of all worlds, reſults neceſſarily from the truth of Chriſt, conſidered in the preceding Section, viz. that he is the perfect Foundation and Head of the whole Creation.

But this doctrine of Chriſt's being conſtituted the Foundation and Head of the whole created Univerſe, is ſupported in the fulleſt manner by the divine record.—*In the beginning God created the heavens and the earth*, Gen. i. 1.—*All things were made by him, and without him was not any thing made that was made*, John i. 3.—*By him were all things created that are in heaven, and that are in earth, viſible and inviſible; whether they be thrones,*

or dominions, or principalities, or powers; all things were created by him, and for him, Col. i. 16.—And it has been ſhewn that ſuch declarations as theſe, that all things were created in Chriſt, and that they are by him, and of him, and through him, &c. intend that he is the Foundation and Head of the Creation; for, through faith we underſtand that the worlds were framed by the Word of God, and that the things which are ſeen were made of things which do not appear.

And having this Revelation of Chriſt, as being the perfect Foundation and Head, we come to the certain knowledge of the original uprightneſs and perfection of all created beings and things; and this fact of the creation has been ever perceived and confeſſed by all men who have faith; but as this ſtate of the creation reſults wholly from the truth of Chriſt, we may come to the knowledge of it only by the revelation or knowledge of Jeſus Chriſt; for, *through faith*, and that only, *we underſtand that the worlds were framed by the Word of God.*

And it is not ſtrange that men, *without faith*—men who reject the truth of Chriſt—great and learned men! have diſputed much, whether it be inconſiſtent with the divine perfection for creatures to have originally exiſted imperfect, and ſubject to ſuffering; for without the knowledge of Chriſt, as being the Foundation and Head of all Worlds, we are in utter darkneſs with reſpect to the divine ſyſtem, and can determine nothing reſpecting the conſiſtency or inconſiſtency of

any ſtate of the creation with the divine perfections.—So far from being able to determine what relations may or may not be ſuppoſed to ſubſiſt, conſiſtently with the divine perfections, between God and creatures; what can we determine without the knowledge of Chriſt, even with reſpect to the divine attributes themſelves, or one poſſible relation which God can ſuſtain towards creatures, or they towards him?—Rejecting this ground of divine revelation, that the whole creation was made under a covenant, or framed by a conſtitution of union with Chriſt; and taking the ground of Deiſm, we cannot ſhew the impoſſibility of creatures exiſting originally imperfect, nor, if innocent, why they might not ſuffer; nor can we, upon this ground, clear any ſubject of inquiry concerning God, and the relations of creatures to him, which things belong wholly to the ſyſtem of faith.

But, in the light of divine truth it is demonſtrable, that no creation could have exiſted but through a divine medium, and in perfect agreement with a divine foundation and head; and that, exiſting thus, all worlds were neceſſarily in the moſt exact harmony, and all things continuing in this original glorious ſtate, no evil, no ſuffering, could poſſibly exiſt in the univerſe.

The exact agreement of the whole ſuperſtructure with its foundation—the perfect union of all worlds, terreſtrial and angelic, with their Divine Head, was the *ſingle* object of the divine pleaſure, when *God ſaw* every

thing *that he had made, and behold*, it *was very good.* By this union to the creation, Chriſt was then, as he now is, the excellence, the riches, and the beauty of heaven and earth!

Section 3. *The Nature and State of the Angels.*

We underſtand that the Angels are Spirits, but from this it is not neceſſarily inferred that they are immaterial beings; for many material ſubſtances, which are very powerful and ſubtile, ſuch as winds and finer juices, on account of their active and penetrating natures, are called Spirits. It may be concluded that the angels were made on the fifth and ſixth days of the creation, by the ſame operations which produced the fiſh of the ſea, and the fowl of the air, and the beaſt and cattle and creeping thing of the earth. And from many circumſtances it appears, that there was a certain analogy in this work of peopling both worlds. This indeed ſeems plainly to be inferred from the deſign of the Creator reſpecting this world; for as Adam, as to a realm and dominion which ſhould be given to him, was to be the figure of Chriſt, it was neceſſary that his realm and ſubjects ſhould be a figure of, or analogous to the world of the angels, where Chriſt, in the beginning, erected his throne, and among whom he reigned in his own perſon, as in his natu-

ral hereditary dominion, and over his proper ſubjects.

But material ſubſtances are inconceivably diverſe from each other.—*All* fleſh *is not the ſame fleſh: but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial is one, and the glory of the terreſtrial is another.*

We look for the ſaints to come in the reſurrection with a real human body; changed indeed it will be; *for this corruptible muſt put on incorruption, and this mortal muſt put on immortality. And the ſaying ſhall be brought to paſs that is written,* Death is ſwallowed up in victory? Still it will be a body, and be poſſeſſed of the powers and capacities which diſtinguiſh the human body, as really as in the preſent ſtate. And a reference to the angels, in order to give an idea of the ſtate of the ſaints in the reſurrection; ſuch as that of our Lord in his reply to the queſtion of the Sadducees, would ſuppoſe that the angels have bodies which are, however, of the moſt pure and celeſtial nature.

That active and powerful ſtate of the air and other ſubſtances, which we call ſpirit, is known to exiſt from a degree of expanſion of the element; how free, then, from every thing groſs and heavy—how exceedingly pure and ſpiritual, quick and commanding, muſt the powers of that world be, which took its frame from a ſtate of the elements juſt the oppoſite to that which formed the earth, and

was conſtituted by the fulleſt and freeſt action of that moſt wonderful power, which may be properly called the *ſtrength* of nature?

The doctrine of Chriſt, or of one having authority, implies ſubjects and ſervants; the natural ſubjects and ſervants of God were the angels; this is imported, as has been ſhewn by the name of angel.—And the ſtate of ſubjects and ſervants implies a law, which is that glorious inſtitution commonly called the Moral Law; but which, in the ſcriptures, is ſimply called *the law*, and is comprehended in the ten commandments, and the bleſſings and curſes given at Mount Sinai.—By the law being *ordained by angels*, and *received by the diſpoſition of angels*, it ſeems to be imported that it was a ſyſtem derived from them, a ſtate of things properly their own, or an economy conformable to their natural condition.

The law is holy, juſt and good; it points out preciſely the relation which ſubſiſts between the Prince and his ſubjects, the Lord and his ſervants; it is moſt perfect in all things. It gives to God the throne, for it is his right to reign; it exalts the Lord as the King and rightful Sovereign over all, and places the ſubject univerſe at the abſolute diſpoſal of his will. The creature it claims as a ſervant, and requires of him all his *heart*, and all his *ſoul*, and all his *mind*, and all his *ſtrength*, to be given to the Lord God—all that he is, and all that he has, and all that he can do, to be devoted to him unreſervedly,

continually, and without the leaſt failure for ever. It points out alſo the relations which ſubſiſt between the creatures and their fellow ſubjects, and the duties which they ſeverally owe to each other, viz. that each one ſhould love his neighbor as himſelf.

This ſtate, as being under the law, is a glorious ſtate; the angel, or mere ſervant of God, is highly privileged: for a law ſo perfect, ſo holy, juſt and good, to a mind that is erect and pure, muſt afford an ample field of divine entertainment; and in keeping it, there muſt be great reward; for it cannot fail to enlighten, expand and feed the rational exiſtence. Such a ſtate of action muſt be inconceivably *improving*. This is intimated in the word, Pſalm civ. 4. *Who maketh his angels ſpirits.*—To ſerve a God ſo great and glorious, and to be conſtantly employed according to a law ſo exceeding broad, muſt greatly elevate, honor and dignify a creature.—How did the face of Moſes ſhine, when, but a few days, he was employed in this angelic miniſtry.

A creature exiſting in ſuch a ſtate has intereſts and rights; ſupport, of courſe, becomes his due; he has a claim to his living, yea, he has a claim to protection from his Lord and Maſter. Moreover, a good ſervant or ſubject is entitled to the approbation and favor of his prince and ſovereign. Theſe are high privileges! rich intereſts! a ſupport, ſuch as the proper world of the angels will afford them, muſt be bountiful. The hired ſervants in the houſe of our heavenly Father, *have bread e-*

nough and to ſpare; protection they are aſſured of, and the ſmiles of the good Lord upon them muſt be a felicity the moſt completely ſatisfying to their nature, and perfecting to all their heavenly powers; a felicity, which only they who have experienced the favor of God can know. The righteouſneſs of the law is a glorious righteouſneſs, and will *endure* and be renowned *for ever.*—Heaven and earth ſhall paſs away, whilſt the law ſhall be eſtabliſhed and honored, and not one jot or tittle of this divine inſtitution ſhall fail,

But, with all this felicity and glory, *the righteouſneſs of the law* could only give to the angels the place, the privileges and the diſpoſitions of ſervants. The ſpirit of adoption, the privileges of children, and the inheritance of ſons, could never reſult from the moſt perfect righteouſneſs of the law; yea, the moſt excellent being in the univerſe, who ſhould do all that the law requires, and repeat the deeds of the whole ſyſtem without the leaſt fault, millions of times, and for millions of ages, would be ſtill from this ſource of perfection, at an infinite and unapproachable diſtance from *the righteouſneſs of God*—that righteouſneſs which *is upon all them that believe,* and which entitles the poſſeſſor to an inheritance in the kingdom of Chriſt and of God, and yields the fruits of the Spirit.—Moreover, the law can never *make the comers thereunto perfect,* or give them more than a precarious eſtabliſhment. *For Moſes deſcribeth the righteouſneſs which is of the law,* That the man which doth *thoſe things ſhall live by*

them. And alſo it is written, *Curſed is every one that continueth not in all things which are written in the book of the law to do them.*—This is, therefore, in the higheſt ſtate of the comer thereunto, a *mount that might be touched*, and that burneth with fire,—Hence the ſpirit of the law, in a greater or leſs degree, is that of bondage, and muſt neceſſarily affect the minds of thoſe who are under it with the bondage of fear; and, therefore, it muſt for ever remain diſtinct from, and in ſome reſpects *oppoſed* to the ſpirit of the goſpel, by which we cry Abba, Father.

The ſervant, under the law, has no inheritance;—he has no righteouſneſs *laid up* for him;—no fund in reſerve;—no proviſion in ſtore;—he earns well his penny a day; but God is never found in his debt, for he receives his wages every day in full, before the ſun goes down: and after he has done all thoſe things which are commanded him, he is poor, and has nothing but his hands for his ſupport; and he muſt ſay, I am an *unprofitable ſervant:* I *have done* that which was my *duty to do.* And if he turn away from his righteouſneſs, and commit iniquity, *all his righteouſneſs that he hath done ſhall not be mentioned: In his treſpaſs that he hath treſpaſſed, and in the ſin that he hath ſinned,* in them ſhall he die.

By theſe obſervations, I would not be underſtood to mean that this is the preſent ſtate of the angels; on the contrary, the holy angels are undoubtedly now confirmed, and have a raiſed ſtanding in the family of God,

on account of the redemption work of our Lord Jesus Christ; but they are intended to suggest merely, what was their original and natural condition.

The world of the angels appears to be divided into four provinces, which are often pointed out in the epistolary writings, by four distinct names; and, in the prophetical, by four emblematical things. The apostle, speaking of the glory of Christ, says, that he is exalted in the heavenly places, *far above all* principality, *and* power, *and* might, *and* dominion. Eph. i. 21. Again, *Whether they be* thrones, *or* dominions, *or* principalities, *or* powers: *all things were created by him, and for him.* Col. i. 16. And though these names of honour and high distinction, may be supposed to be given them on account of their present advanced state, yet they seem evidently to refer to some natural distinctions that existed among them. Agreeably to this, the apostle pointing out the enemies against which we have to contend, besides those of flesh and blood, or those in our own nature, named four grand divisions:—*For we wrestle not against flesh and blood, but* against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. vi. 12.

And when the angels are referred to under certain signs and figures, such a division may ever be noticed. Ezekiel calls the living creatures, or rather living beings, which he saw in his vision, Cherubim, which is a

name of the angels. And if it be thought that this was a vifion of uncreated things, ftill it is agreeable to our theory and to the fcriptures, to conceive of the worlds as being framed according to thofe eternal things—one of which worlds, is this of the angels.—Thefe cherubim were *four* in number, and every one had *four* faces, each one differing; and every one had *four* wings; and there were *four* wheels by their fides round about them four; and their pofitions were fuch as formed a fquare, or *four* fides. Zechariah's vifion of the chariots, with its interpretation, greatly confirms this point.—*He looked, and behold, there came four chariots out from between two mountains, and* the mountains were mountains of brafs. *In the firft chariot, were red horfes; and in the fecond chariot, black horfes; and in the third chariot, white horfes; and in the fourth chariot, grifled and bay horfes. Then I anfwered and faid unto the angel that talked with me, what are thefe my Lord? And the angel anfwered, and faid unto me,* Thefe are the four fpirits of the heavens, *which go forth from ftanding before the Lord of all the earth.* It is evident, the angels are here intended; and they appear in four fquadrons, which bear diftinct marks: and that this is a natural diftinction, appears by the anfwer of the angel Lord, that they *are the four fpirits of heaven.*

In the fame manner, are the angels repre-fented in their miniftry in the New Teftament. In the vifion of John, there were

four beaſts round about the throne; which bare the ſame diſtinguiſhing marks as the four faces of the cherubim, in the viſion of Ezekiel.—And in the opening of the ſeals, there were ſeen four horſes, with their riders; one white, another red, the third black, and the fourth pale—theſe were miniſtering ſpirits, and the agents of divine providence in the earth, and ſuch are the angels. Again, when the ſervants of God were to be ſealed, John ſaw *four* angels ſtanding at the *four* corners of the earth, holding the *four* winds of the earth; and when the ſlaying of the *men which have not the ſeal of God*, was about to take place, he hears *a voice from the* four *horns of the golden altar, which is before God, ſaying to the ſixth angel which had the trumpet, looſe the* four *angels which are bound in the great river Euphrates. And the four angels were looſed which were prepared for an* hour, *and a* day, *and a* month, *and a* year. It may alſo be noticed reſpecting this army, which, in the ſtricteſt ſenſe, muſt be underſtood to be angels—that they wrought the deſtruction by *four* powers, viz. by *fire*, and by *ſmoke*, and by *brimſtone*, and by *heads* which were in their tails; for their tails were like unto ſerpents.

The church, under the law, being in a ſubject ſtate, every thing in the camp of Iſrael was ordained at Mount Sinai, according to the angelic form. The altar was *four* ſquare, with *four* horns, one at each corner; and it was ſet up facing to the four winds. A great variety of things in the tabernacle, ſhewed

the ſame device; around which this hoſt of God encamped, in *four* diviſions, one on each ſide, diſtinguiſhed by *four* ſtandards, and moving under *four* heads or commanders at diſtinct ſounds of the trumpet. It would be lengthy to enter into the particulars of this angelic conſtitution. The things which belong to men and to angels, are numbered by two, by four and by ſix; as thoſe which belong to the kingdom of righteouſneſs, are numbered by three, by five and by ſeven.

Again, the angels, in reſpect to their callings in the different departments of the divine government, appear to be divided into two orders, which ſome have ſuppoſed are deſignated by the names of Cherubim and Seraphim; one of which orders are employed where ſtrength and proweſs is requiſite; and the other, in matters of miniſtry, that require intelligence and diſpatch. Thus we have repeated inſtances of Michael being engaged in arms; as alſo of Gabriel being employed on meſſages. And when the angels are referred to in their employments, two words are always uſed, which give them a diſtinct deſcription, as in Pſal. civ. *Who maketh the* clouds *his chariot—who walketh upon the* wings of the wind. *Who maketh his* angels *ſpirits; his* miniſters *a flaming fire:* both which words are underſtood by the Apoſtle to the Hebrews, as referring to the angels —*Of the angels he ſaith, Who maketh his* angels *ſpirits, and his* miniſters *a flame of fire.*—Daniel, ſpeaking of the glory of the Ancient of Days,

ſays, *Thouſand thouſands* miniſtered *unto him, and ten thouſand times ten thouſand*, ſtood *before him.* And ſimilar to this, we have generally two enumerations given of the angels, as in Pſal. lxviii. *The chariots of God are* twenty thouſand, *even* thouſands *of angels;* and, Rev. v. 11, *And the number of them was* ten thouſand times ten thouſand, *and* thouſands of thouſands.—This idea of there being two orders of angels is corroborated by the two orders of ſtanding officers which were appointed in the Jewiſh ſtate, which wholly accorded with the diſpoſition of angels.

All this is agreeable to the ſtate of Adam, in the day that God created man:—*Male and female created he them; and bleſſed them, and called* their *name Adam.* Gen. v. 2.—And the government of the world was, at firſt, committed to an united head: *And God ſaid, let us make man in our image, after our likeneſs; and let* them *have dominion,* &c.—The adminiſtration of government requires counſel, which cannot be had by one alone; and throughout the whole ſphere of human life, there exiſts ſuch ſeparate departments, as require at leaſt two, in order to maintain the economy. And thus, ſays the Preacher, *Two are better than one; becauſe they have a good reward for their labour. For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm a one? And if one prevail againſt him, two ſhall withſtand him; and a three-fold cord is not quickly broken.*

Alſo, the dominion of man, by the divine charter, conſiſted of four provinces:—*And let them have dominion* over *the fiſh of the ſea, and* over *the fowl of the air, and* over *the cattle, and* over *every creeping thing that creepeth upon the earth.* Thus was Adam a figure of Chriſt. And it may be obſerved, that angels are repreſented by the diſtinguiſhing properties of theſe four kinds of creatures; as by the *leviathan,* which is the monſter of the deep;—by the *eagle,* which is the king of birds;—by the *ox,* which is diſtinguiſhed among cattle;—and by the *ſerpent,* which is the firſt of the creeping things.

Moſes, in his account of the creation, diſcovers evidently a deſign to connect theſe four provinces of creatures with the four firſt creative operations:—Hence, thoſe of the waters, he makes the firſt province;—thoſe of the air the ſecond;—of the earth, the third;—and the creeping things, the laſt.—It has been obſerved of the work of creation, that there was a progreſſion in the operations, and that the light of the unfolding divine will brightened each day; and the reſult of each ſucceſſive movement was ſtill more and more perfect. So, in this view, the fiſh, undoubtedly, are to be conſidered as the loweſt ſpecies of the animal creation;—the birds are a higher ſpecies;—the cattle are ſtill more perfect;—and the ſerpent is deſcribed to have poſſeſſed powers of intelligence nearly allied to thoſe of the rational worlds; and being the laſt formed, may be ſuppoſed the moſt perfect of the animal natures, and to

have been the next link in the chain of beings, to thoſe who were capable of moral government. The ſame remark may be made upon the great ſucceſſive diſpenſations of divine providence, which, in the ſcriptures, are called days, that they ſhine with increaſing brightneſs unto the perfect day.

In the paſſages which have been quoted, and there are many others in the ſame ſtyle, it may be ſeen that the angelic powers, which are the ſubjects of the throne of heaven, are in a ſimilar manner connected with the four winds; the idea of which, as has been noticed, ſeems to have originated in thoſe creative operations which framed the worlds.—To recite only two inſtances is ſufficient:—*Theſe are the four ſpirits, or* winds *of the heavens, which go forth from ſtanding before the Lord of all the earth.* Zech. vi. 5.—*And after theſe things, I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the wind ſhould not blow on the* earth, *nor on the* ſea, *nor on any* tree. Rev. vii. 1. And by being thus connected, the angels are placed in a ſtrong point of analogy with theſe lower ſubjects of Adam's empire.

It may alſo be obſerved, that, with the winds, the courſes of the waters in the world before the flood, appear to have conformed to the ſame ſyſtem; for a river went out of Eden, and having watered the paradiſe of Adam, it was parted into four heads, extending to the four quarters of the earth; dividing thoſe realms into four grand departments, and

forming a natural communication throughout the whole dominion. And it may be naturally inferred, that the grand diviſions and progreſſions in thoſe divine operations conſtituting the world, which are traced in the courſes of the winds and waters, and in the animal natures, and angelic economies, are alſo the grounds of the diviſion of this world's empire into four great kingdoms in ſucceſſion; which kingdoms are repreſented in prophecy by diſtinct kinds of beaſts, and are *ordained* of God, and limited by the ſame laws that govern the heavens, and control the *ſigns* and *ſeaſons*, and the *days* and *years*.

It appears, moreover, that the angels are *conſecrated* beings, and that the conſecrating vow of holineſs was laid upon them ſoon after their creation; their ſtate as being under the law implies this, and that the altar of God was ſet up among them; for the idea of conſecration relates to the altar; alſo, this is imported by their common name, Angel; for wherever the word *el* is taken into a name, it ſignifies that the perſon or thing is either a conſecrator, or is conſecrated under the vows and oath of God. The ground of the ſtanding of the angels, being made ſacred under the law, was the fearful circumſtance that rendered the ſin of thoſe who fell ſo exceedingly ſinful, and gave it ſuch ſtrength to their condemnation; and their ſtanding ſingly and alone on this holy ground, left them in a fallen ſtate, hopeleſs and irrecoverable; for, *Wo to him that is alone when he falleth; for he hath not another to help him up.*

Section 4. *Man created in the Image of God.*

The ſtate of man when firſt created, was widely different from that of the angels; for inſtead of being made with the frame, and placed in the condition of a ſervant, God gave him a portion of his own ſpirit, and thereby capacitated him for dominion; and he was aſſociated with the Lord himſelf in the glory of his majeſty, and ſet up in ſtate with his Maker over the works of his hands.

Chriſt is the image of God; and as man was created in union with Chriſt as the Beginning, or as the Head and Lord of the Creation, he was made in the image of God; in his being capacitated with wiſdom and knowledge to hold the dominion of the world, and being actually inveſted with this ſovereign authority; man was *made after the ſimilitude of God—fearfully and wonderfully made!* His firſt ſtate was nothing leſs than a partnerſhip with Chriſt in the glory of his dominion, as far as it reſpected the firſt creation! With ſuch an impreſs of majeſty he was fearfully made, and it is all a matter truly wonderful!

As Chriſt was united with the Father by the everlaſting covenant, ſo Adam was aſſociated in a covenant with Chriſt; and as Chriſt was with the Father a fellow in the glory of the eternal world, ſo was Adam a

partner with Chriſt in the glory of the creation. Hence, as Chriſt, in having by the Spirit of the Father all the treaſures of wiſdom and knowledge; and in being ſet up in the ancient dominion of heaven, was *the image of God*, and *the brightneſs of his glory;* ſo Adam, being capacitated by the Spirit of the Lord the Creator for the dominion of the world, and ſet up in this glory, was *in* the image of God, and was the figure and likeneſs of Chriſt. In like manner, Chriſt having become the Head of the New Creation, and being declared the Son of God with power, *according to the Spirit of Holineſs, by the reſurrection from the dead;* and the penitent ſinner being brought into union with him by the grace of the new covenant, and receiving from him the Holy Ghoſt, which is the Spirit of the new world, he becomes a new creature, and puts on the new man, *which is renewed in knowledge, after the image* of his new Creator. In what clear light does the divine theory here open to view!

The ſuppoſition that mere creature excellence could be the image of God, or that creatures could be ſaid, with propriety, to be in the image of God on account of their own moral righteouſneſs, or on any account other than their being by an act of ſovereign beneficence united with the divine Word, the true and only image of God, is groſs folly and idolatry; and it is truly aſtoniſhing that this ſhould ever be ſuppoſed by ſerious perſons, who have bibles in their hands. When God was about to create man, he called his

council, saying, *Let us make man in our image, after our likeneſs*, &c. And in this *beginning* of the unfolding of eternal love, may be traced the manifold wiſdom of God concerning the revelation of his Son in the world, and the manifeſtation of himſelf in the human nature.—We have no evidence that the angels, however perfect, were created in the image of God; on the contrary, by the emphaſis that is laid in the ſcriptures upon man's being created in the image of God, the idea that this glory belonged originally to both natures, is ſtrongly objected.

Four things appear to be intended in the ſcriptures relative to the image of God, in which man was created, viz. his capacity for marriage union; his inſpiration with the breath of life; his being crowned with glory and honor, and his being a covenant ſubject. Of which things, the two firſt, as belonging to his creation, will be briefly noticed under this head; the two laſt conſiſting in acts of Providence, will be noticed in ſeparate ſections.

1. It is ſaid, *So God created man in his own image, in the image of God created he him, male and female created he them*, Gen. i. 27. Again, *In the likeneſs of God made he him:* male and female *created he them*, chap v. 1, 2.—By theſe words being ſo connected, it has been underſtood that ſomething was thereby intended relative to the image of God, in this circumſtance of the formation of the human nature; not merely, however, that man was created male and female, which does not

diſtinguiſh him from other creatures, but in his capacity for marriage union, which diſtinguiſhes him from all other created beings.

The Apoſtle, ſpeaking of this ſubject, illuſtrates the relation of huſband and wife, by the union that ſubſiſts between Chriſt and the church.—Eph. v. *Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord.—For the huſband is the head of the wife, even as Chriſt is the head of the church: And he is the Saviour of the body. Therefore, as the church is ſubject unto Chriſt, ſo let the wives be unto their own huſbands in every thing.—Huſbands, love your wives even as Chriſt alſo loved the church, and gave himſelf for it; That he might ſanctify and cleanſe it, by the waſhing of water by the Word, That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives, as their own bodies; he that loveth his wife loveth himſelf. For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church. For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joined to his wife, and they two ſhall be one fleſh. This is a great myſtery;* but I ſpeak of Chriſt and the church.—The marriage union, therefore, is ſuch as that which ſubſiſts between Chriſt and the church; and it has been ſhewn, that the union of Chriſt and believers, is of the ſame nature with that ſubſiſting between the Father and the Son; and

is often uſed in the ſcriptures to illuſtrate that glory of the divine nature; in each caſe the twain are one. It is then apparent that this endowment in the formation of man reſpects the great divine myſtery of Chriſt, *who is the image of God.*

Hence it may be inferred, that the bond of marriage is of the most ſacred nature, far ſuperior to that of a merely civil institution; and, relating ſo particularly to the image of God, the violation of it must be criminal in the highest degree. The purity of marriage is called *the holineſs of the Lord which he loved*, Mal. ii. 11. And the arguments to enforce it are ſuch as theſe, *Have we not* one *Father? Hath not* one *God created us? And did he not make* one? *Yet had he the reſidue of the Spirit: and wherefore* one? *That he might ſeek a godly ſeed: therefore take heed to your Spirit, and let none deal treacherouſly againſt the wife of his youth.* Jeremiah cloſely connects this ſin with that of murder. *Why trimmeſt thou thy way to ſeek love. Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents*, chap. ii. —Under the law, all profanations of ſacred things were puniſhable with death; and as marriage was of a ſacred nature, adultery was to be ſo puniſhed; this matter related to God's altar; hence, it was charged upon the violators of the marriage covenant, that they had *profaned* the holineſs of the Lord; *and this have ye done again, covering the* altar *of the Lord with tears.*

But, though it be known what is the just judgment of God in this caſe, it may not be

inferred, that civil magistrates ought therefore to punish the crime with such severity; for a punishment according to the peculiar desert of the sin, in this, and some other cases, seems to have been particularly reserved to the divine province. *Whoremongers and adulterers* God will judge.—My object in this remark is merely to state the nature of the sin, and not how it is to be punished.

The reason assigned for the divine law, *Whoso sheddeth man's blood, by man shall his blood be shed*, is only this; *for in the image of God made he man.—What therefore God hath joined together, let not man put asunder.*

2. It is also said, when the Lord God had formed man of the dust of the ground, that he *breathed into his nostrils the breath of life; and he became a living soul.* Thus man received *immediately* from his Maker the vital spirit of the creation; by which breath, something more is intended than merely animal life. It was this that endowed Adam with his vast understanding, and distinguished him from all the other creatures, and gave him a capacity to hold the dominion over them.—So that in this respect also, man was created in the image of God, and Adam was the figure of the Lord Christ.

This endowment was nothing less than an inspiration of the Divine Spirit, the power of which was shewn in the skill with which Adam gave the name of every creature; for the Lord brought them unto him, to see what he would call them; *and whatsoever Adam called every living creature*, that was the name there-

of. Names were originally used to signify the characters or natures of beings and things; and, doubtless, in Adam's giving a name to every creature, he designated its nature, and this he could do with perfect precision, and without the least mistake; for whatsoever Adam called every living creature, *that was the name thereof.*

It appears, therefore, that Adam possessed a certain divine inspiration, by which he could look intuitively into the natures of the creatures, and discern at once, even before he had used or improved them, what were their powers, and their use and design.—Indeed, this inspiration so unfolded the reason of things, as led him to take *prophetic* views of the natural state of the creation: this appears by his saying, when the woman was brought unto him, *This is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of Man.—Therefore shall a man leave his father and his mother, and cleave unto his wife: and they shall be one flesh.*

Thus was Adam capacitated for the dominion of the world. It was evidence that Jesus was the Christ, that *he knew all men, and needed not that any should testify of man: for he knew what was in man:* for in this appeared his ability to govern and judge the world.—So Adam needed not to be told what was the name or nature of any creature; for at one glance he could discover it, and in this was manifested his ability to stand where he was placed by his Maker, in the image of God at the head of the creation.

And it is evident that the divine breath or ſpirit given to Adam, was the Spirit of Chriſt; for, *In him was life, and the life was the light of men.—The true light, which lighteth every man that cometh into the world;* or, the illumination which diſtinguiſhes men from the irrational creatures, conſiſting in *the breath of life* which was *breathed* into Adam, is thus to be traced to the eternal ſource of the divine word: Accordingly it is ſaid, Job xxxii. 8. *But there is a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.*

It muſt, however, be carefully obſerved, that the ſpirit of knowledge with which Adam was animated and lightened, was not the Spirit of Holineſs; it was merely the light of nature, or a teaching of natural things: the ſelf-denial, and the conſolation —the teaching to know the Father in duty, and to abide in the love of Chriſt, given by the Holy Ghoſt, are things which belong to the other world, and connect only with the humiliation and exaltation of Chriſt. Theſe are the humble portions of the poor in Spirit—the tranſcendently rich legacies of babes! Adam, though he had a mind that could unravel the whole ſecret of nature, and command the ſea, the air, and the earth, of theſe things ſtill he knew nothing!

The knowledge of the true God is the life of rational creatures; this is the only proper idea which may be formed of a *living ſoul*, or of rational intelligent life. Of this knowledge the Lord Jeſus Chriſt is the only trea-

ſury, the ſole medium, *the beginning and the end.*——This life was given to man, being created in *the image of God*, and by the divine Spirit endowed with *wiſdom and knowledge*, he became a living ſoul.—But, according to the divine theory, in the knowledge of God there exiſts a great diſtinction, viz. Firſt, the knowledge of Chriſt as the Beginning, or the truth and glory of God unfolded in the creation; and, Secondly, the knowledge of Chriſt as the Servant and Son, or the truth and glory of God unfolded in the work of redemption and in the kingdom of heaven; and it will be underſtood that the knowledge and life of Adam, related merely to the beginning, or to this firſt manifeſtation of God in the light and felicity of nature.

The happineſs and glory of Adam, though infinitely ſhort of the bleſſedneſs of the ſaints in the kingdom of heaven, was, nevertheleſs, truly the enjoyment of God; and when the immenſity of the works of creation are conſidered, and how perfect and harmonious were all things in their original ſtate, and that the whole ſyſtem was full of God; and alſo, how man was capacitated to look into and ſurvey every part of the wonderful ſtructure, and was, as it were, filled with the light and glory of the whole: I ſay, when theſe things are conſidered, it is readily perceived, that his enjoyment was inconceivably great, and that the ſource of the happineſs of man, in his innocency, was boundleſs.

Moreover, it will from hence be diſtinguiſhed, that the life of Adam, though it con-

sisted in the knowledge and enjoyment of the ever blessed God, was not however eternal life; but, in its nature, was different from that *unspeakable gift* which, through grace, is bestowed upon believers; which truth, it has been thought, was intimated by the circumstance of this life of man being breathed into his *nostrils*. The eternal life is clearly defined in the scriptures to consist in that commandment of the Father which sent his Son Jesus Christ into the world, including the reward of his filial obedience. *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent:* and this knowledge certainly Adam did not possess.

But, being united to God by that divine medium of light and knowledge, which is *the breath of life*, man became a *living soul*, enjoying the glory and felicity of his Maker, and thereby illustrating the excellency and blessedness of the Lord Christ; and also the divine benevolence in the appointment of him to be the head of the world, and in thus raising up his creatures to a communion with him in his glory.

Section 5. *The Sabbath.*

The Ordinance of the Sabbath respects the whole doctrine of Christ; it embraces amply the threefold glory of the Beginning, the Servant, and the Son, and offers the most clear and perfect illustration of the divine theory.

The Apoſtle ſpeaking of the Sabbaths enjoined by the law, ſays, they *are a ſhadow of things to come; but the body is of Chriſt*, Col. ii. 17. The Sabbath was inſtituted by the Creator, upon his finiſhing the heavens and the earth, and all the hoſt of them, after ſix days; *And on the ſeventh day God ended the work which he had made: and he reſted on the ſeventh day from all his work which he had made. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.*

The *firſt Sabbath* reſpected merely the finiſhing of the work of creation, and the divine pleaſure, in the glory of his eternal purpoſe, unfolded in the world of nature; and this reaſon only was then aſſigned for the ſanctification of the ſeventh day, *that in it God reſted from all his work.* But as this work of creation was the broad foundation, and every way exact beginning of the *diſplay* of Chriſt, we muſt conceive of the divine mind as contemplating therein the whole glorious exhibition; and that this was, indeed, the holy and bleſſed *reſt of God—the perfect day*, which opened, as it were, upon *all* his finiſhed work.

And though no mention is made of the obſervance of this day being at firſt enjoined upon men, yet, the knowledge of its being ſo ſanctified and bleſſed of God, was a ſufficient reaſon for its being regarded as an holy and bleſſed day; and there are ſome notices of its being obſerved, in the diviſions of time by ſeven days, before the giving of the law, ſuch as the following: *The Lord ſaid unto Noah,*

Come thou and all thy houſe into the ark: For yet ſeven *days, and I will cauſe it to rain upon the earth,* Gen. vii.—*Alſo Noah ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground. But the dove found no reſt for the ſole of her foot. And he ſtayed yet other* ſeven *days, and again he ſent forth the dove out of the ark. And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off: ſo Noah knew that the waters were abated from off the earth. And he ſtayed yet other* ſeven *days, and ſent forth the dove, which returned not again unto him any more,* chap viii.—Joſeph made a mourning for his father in the borders of Canaan *ſeven* days. There is alſo the mention of *weeks* before the law; and ſome have ſuppoſed there was a reference to the Sabbath in the account of the offerings of Cain and Abel, which are ſaid to have been made *at the end of days.* Many events took place in this diſpenſation of time, which clearly pointed to a Sabbath, and to a Sabbath of Sabbaths; ſuch as the clean beaſts and fowls going into the ark by ſevens, the terms of Jacob's ſervices in Syria, and the ſeven plentiful years, and the ſeven years of famine in Egypt.

The *Jewiſh Sabbath* reſpected, not only the finiſhing of the work of creation, but alſo the finiſhing of the ſervice-work of the law, and the releaſe of God's people from the bondage of a ſervice ſtate; and, therefore, in addition to the reaſon of God's having reſted from his works of creation, which is introduced into the fourth commandment, this is alſo ex-

preſsly given, *Keep the ſabbath day to ſanctify it, as the Lord thy God hath commanded thee. And remember that thou waſt a* ſervant *in Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched out arm:* therefore the Lord thy God commanded thee to keep the ſabbath day.

The ſervice of Iſrael in Egypt is often uſed as a repreſentation of the ſervice-work under the bondage of the law; as alſo, their deliverance from that bondage is uſed to repreſent the great redemption from ſin and wrath, by our Lord Jeſus Chriſt. The works of the law are properly called *our own works*, as the righteouſneſs of the law is fitly ſtyled *our own righteouſneſs*; for the deeds of the law which compoſe this righteouſneſs, naturally belong to the ſtate of creatures, and are indiſpenſably requiſite in the ſubjects of moral government; and, therefore, the Apoſtle to the Hebrews, ſpeaking of the emancipation of believers from the ſervice-work of the law, ſays, *He that is entered into his reſt, he alſo hath ceaſed from* his own works, *as God did from his.*

The *Chriſtian Sabbath*, together with both the forenamed things, reſpects alſo the accompliſhment of the Church's warfare, and cloſe of the militant ſtate, by a final victory over Sin and Death and all the powers of Earth and Hell. This goſpel reſt is the perfect day, the Sabbath of Sabbaths; concerning which it is ſaid in Iſaiah; *Yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction. He ſhall ſmite the*

earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt, *or* ſabbath *ſhall be glorious.*

In the fourth chapter of Hebrews, the truth of the Sabbath is eſtabliſhed and illuſtrated in theſe three diſtinct relations; once by a reference to the reſt which ſucceeded the work of creation; again, by the promiſe which was made to the people going out of Egypt; and again by the tribes of Iſrael ſitting down in Canaan, at the concluſion of the wars of Joſhua; all which Sabbaths, it is ſhewn, were clearly ſignificant of *another day*, and looked forward, and pointed to a future reſt. See ver. 4. *For he ſpake in a certain place of the ſeventh day on this wiſe, and God did reſt on the ſeventh day from all his works:* and ver. 5. *Again, If they ſhall enter into my reſt*; which manner of expreſſion implies that the reſt was future. And 7th and 8th verſes. *Again he limiteth a certain day, ſaying in David, To-day if ye will hear his voice, harden not your hearts. For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.*

There remaineth therefore a reſt to the people of God. And though the obſervance of the Chriſtian Sabbath be not expreſsly enjoined, as were all things under the law; for it was agreeable to the nature of that diſpenſation, which was the ſervant ſtate, that all things ſhould be laid down by precept, and by line; yet there is no room to doubt of the obliga-

tion upon us to remember and keep holy the Sabbath Day; for each reaſon which was given in the law, remains to us in full force; and a new one is alſo added, which is the greateſt and moſt binding of all, viz. the triumph of our Lord Jeſus Chriſt over all his and our enemies, by his reſurrection from the dead. If an obligation to obſerve the ſeventh day might have been inferred with ſufficient clearneſs, from God's reſting from his works, and his bleſſing and ſanctifying that day, our obligation to obſerve weekly the day of the reſurrection of Chriſt, which more than probable was the ſame day, and is properly called *the Lord's Day*, may be inferred with double evidence.

The ſcripture chronologies, and the beſt aſtronomical calculations, together with a great variety of circumſtances relative to the ſeventh day, have combined to raiſe a ſtrong ſuppoſition, that the Jewiſh Sabbath was not the ſeventh day from the beginning of the creation.—If not a full demonſtration, evidence very ſatisfactorily has been ſhewn, that the Jewiſh Sabbath was put back one day, and, conſequently, that the Chriſtian Sabbath is that ſeventh day which, from the beginning, was *bleſſed* and *hallowed*. [See Bedford's *Scripture Chronology, demonſtrated by aſtronomical calculations.*]

As the Sabbath, in theſe ſeveral diſpenſations, has had certain diſtinct relations, being connected more or leſs immediately with the unfolding of the divine will, as in the Beginning, in the Servant, or in the Son; and,

therefore, has distinct reasons annexed to it, answerable to the nature of these several exhibitions; like other instituted ordinances, and signs, and emblems of divine truth, it may, in certain respects, be changed and altered; we should, therefore, consider the agreement between the sign and what at different times is particularly signified, and look to these several relations and reasons of the institution of the Sabbath, to govern our views respecting the time to be observed, and the manner of observance.

The question when the Sabbath does begin, whether at sundown or at midnight, has arisen chiefly from the same source with numerous other disputes, which is that of blending subjects belonging to the law with those which belong, distinctly, to the gospel.

That the Jewish Sabbath began at sundown, or at six oclock, P. M. is clearly ascertained, both by their law and their practice. They were expressly required to celebrate *their* Sabbath *from even unto even.* Lev. xxiii. 32. And their bringing their sick to Christ, to be healed, *when the sun did set,* Mark i. 32. whilst they supposed it was forbidden on the Sabbath, shews that they began and ended their day at the going down of the sun; and the Jews do so practice to this time.

This institution and practice accorded, in time, with the particular relation and reason of the Jewish Sabbath, which, as has been shewn, was their ceasing from their labours under the Egyptian bondage; and this as a

type of the great emancipation of the people of God from the ſervice-work of the law; for it is evident, they ended their ſervice to the Egyptians at even, when they retired to their houſes, and ſhut themſelves within doors, to keep the paſſover. And the ſervice-work of the law was alſo finiſhed at the eventide, when the bond itſelf was cancelled, being nailed to the croſs by the death of Chriſt, which took place after three o'clock, P. M. which was the time of the offering of the evening ſacrifice, and the time when the paſcal lamb was killed. It was at this time of the day, that the angel Gabriel delivered to Daniel the glorious prediction of the ſeventy weeks. Chriſt our paſsover, was ſacrificed for us, and offered himſelf a ſweet-ſmelling ſavour to God, in the cool of the day, and in the evening of the world.

But though there be evidence, that the Jewiſh Sabbath commenced in the evening; and ſhould it be alſo admitted, that the firſt ſabbath began at the evening—that this is the natural order of time—and that the evening or night has preceded the day in the uſual reckoning of time—all this will not determine the queſtion reſpecting the Chriſtian Sabbath; for this has diſtinct relations; and if the reaſon of the reſurrection of Chriſt has changed the day, it may be ſuppoſed ſufficient alſo to alter the time of its beginning and ending; and, indeed, the Jewiſh Sabbath, &c. conforming in time to its great reaſon, and commencing when the work to which it related was done, inſtead of its being an argu-

ment againſt the beginning of the Chriſtian Sabbath at the time of the reſurrection, when the glorious victory was completed, it is really an argument in its favour; for certainly, the great *reaſon* of our Sabbath, the reſurrection of our Lord, which is the evidence and earneſt of the reſurrection of the juſt, is one as weighty and commanding as thoſe which diſtinguiſhed the Jewiſh Sabbath, or that which from the beginning rendered the ſeventh day memorable and ſacred.

Every circumſtance related by the Evangeliſts, concerning the reſurrection of Chriſt, lead us to underſtand, that it was in the dead of the night, at leaſt paſt the middle, and drawing towards the morning watch;—tho' the ſervice of Iſrael in Egypt was finiſhed in the evening, yet it was not until midnight that the deſtroying angel went forth, and dealt the blow, which made their enemies exclaim, *we be all dead men.* It was in the morning, though, it ſeems, before the curtains of the night were withdrawn, that they erected the ſtandard of Jehovah, aſſembled together, and began to move forward in triumph. When our Lord *had overcome the ſharpneſs of death** upon the croſs, he undoubtedly became the aſſailant, entered the dominions of him who had the power of death, purſued and approached the foe in his own dark citadel; and it may be readily apprehended, that the earthquake, accompanying the reſurrection, was from the ſhock of that deadly

* This very expreſſive phraſe was taken from an ancient Chriſtian hymn.

blow given to the head of the ſerpent, by all the immortal ſtrength with which our Lord roſe from the dead. Like Sampſon, when he aroſe at midnight and went out of Gaza, carrying away the doors of the gate of the city, and the two poſts and the bar, ſo the Lord of Glory aroſe, and burſt aſunder the bars of death, and led captivity captive.

The attempt made by Dr. Hopkins, to ſhew that "it is as probable, and perhaps more "ſo," that the reſurrection of Chriſt was in the evening, ſoon after *ſunſetting*, as at the time uſually taken, can never ſucceed.—There is not a ſingle circumſtance in the hiſtory of the whole ſcene, which does in the leaſt favour ſuch a conjecture. And in reply to his query, "Is it not preſumption, "and will-worſhip, to begin the Sabbath at "any other time of the day" than ſundown? It may be ſaid, let no man judge us in reſpect of the *new-moon*, or of the *Jewiſh Sabbath days*, which were indeed a ſhadow of good things to come, but the ſubſtance is of Chriſt.

With this great reaſon of the Chriſtian Sabbath in view, to ſuch as acknowledge the reſurrection of Chriſt to be a ſufficient ground for the change of the Sabbath, from the ſeventh to the firſt day of the week, there is one paſſage which, alone, may be thought deciſive of the preſent queſtion, and places it beyond all controverſy, that the evening following the firſt day of the week, in relation to our Sabbath, is to be conſidered as the evening of that day—the text in view is John xx. 19. *Then the ſame day at evening,*

being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaid unto them, peace be unto you. According to the view of thoſe who begin the Sabbath at funſet, the time here noted, which was the evening ſucceeding the firſt day of the week, ought to have been called the *next* day at evening, being the *ſecond* day of the week. This interview of our bleſſed Lord with his diſciples, muſt have been at a late hour, long after ſundown; for that ſame evening he had turned in, as a traveller for the night, with two of his diſciples at Emmaus, ſeven or eight miles diſtant from Jeruſalem; and, at ſupper, was known unto them in breaking of bread, and immediately diſappeared; when theſe two diſciples roſe up, and came to the city, and found their brethren and rehearſed to them this event, before the interview took place here mentioned by John; which is ſaid to be on the evening of the ſame day with his reſurrection, being the firſt day of the week.

Many circumſtances might be given from the New Teſtament, greatly corroborating this evidence; but as this, together with the relation of our Sabbath to the reſurrection, which we have conſidered, has been thought ſufficient to determine the queſtion in favour of its commencing in the morning, and has uniformly governed the practice of the Chriſtian Church down to the preſent time, excepting a very modern and ſmall ſect, it is deemed unneceſſary to enlarge. The con-

cern which ſome have expreſſed, that unleſs we begin the Sabbath at ſundown, we may not certainly know of its beginning, may be ſafely waved; for the *herald trumpet* will be waking loud. Doubt it not! We ſhall all hear the midnight cry.* I have here particularly noticed Dr. Hopkins, becauſe he was, perhaps, the firſt who introduced, in ſo formal a manner, the obſervance of Saturday evening, or the evening preceding the Sabbath, as an article of Chriſtian practice.

The Hebrews obſerved a week of days, and a week of weeks, and a week of years, and a week of ſeven times ſeven years. Remarkable events alſo, reſpecting the kingdom of Chriſt, are noticed to take place in the ſeventh generation. Thus Enoch, who firſt propheſied of the coming of the Lord with *ten thouſand of his ſaints* to execute *judgment upon the ungodly*, was the *ſeventh* from Adam;—Eber, who gave the name to the holy people, was the *ſeventh* from Enoch;—Iſaac, who was devoted upon the altar, was the *ſeventh* from Eber. And from Abraham, who was, as it were, the father of a new world, in the *ſeventh* generation, his ſeed went out of Egypt;—and there were again *ſeven* generations to David. Matthew computed the time from David to the captivity into Babylon, to be fourteen generations; and again fourteen generations, after the captivity to Chriſt. A computation by ſevens, ſeventies,

* The commencing and ending of the Jewiſh Sabbath, was notified by the ſignal of blowing a trumpet.

&c. appears to govern the annals of the holy people; as that of ſixes, tens, &c. does the times of the Gentiles. And the perſuaſion has long exiſted, even before the Chriſtian era, that the ſeventh thouſand years of the world, were deſtined to be the perfect day, the jubilee, and the great ſabbatical year of the creation.

But though this be the divine counſel, the approach of the great day cannot from hence be precifely known; for ſuch is the ſtate of all ancient chronologies, that it cannot, with certainty, be determined how long the world has already exiſted.—The Septuagint Bible, which appears to have been uſed generally by the writers of the New Teſtament, greatly exceeds, in its numbers, the common computations; inſomuch, that they could not, with judgment, be generally followed.—In ſome inſtances, however, circumſtances afford the ſtronger probability in favor of its enlarged periods. Joſephus, whoſe means of information reſpecting ancient chronology, greatly exceeded what any man can now have, and whoſe induſtry and integrity, as a hiſtorian, cannot be doubted, ſays, that "from "the generation of Adam until the deſtruc- "tion of the firſt temple, there were three "thouſand five hundred and thirteen years, "ſix months, and ten days;" and he alſo computed the time from this event to the birth of Chriſt to be ſix hundred and thirty years. According to which numbers, we are now conſiderably advanced upon the laſt century of the ſix thouſand years.—Dating the deſtruction of Jeruſalem, by the Romans,

Josephus sets down the time so as to make the birth of Christ A. M. 4145, i. e. supposing this destruction to be A. D. 70.

That Josephus was accurate in the last period is clear from the prophecy in Daniel of seventy weeks; one week and half a week, succeeding the end of the captivity to the death of Christ; half a week, thirty-five years, was the time from the birth of our Saviour to his death; seventy years elapsed from this vision to the time Ezra was commissioned by Artaxerxes; and the remaining time was just seven seventies. Add to these the seventy years of the captivity, and the time agrees precisely with Josephus, viz. six hundred and thirty years from the destruction of the first temple to the birth of Christ. And Matthew dividing the number of the generations from David to Christ equally, at the time of the captivity, favors much the enlarged numbers given by Josephus to this first period, which make the two periods more equal. And also, the Apostle to the Galatians, having quoted the promise made to Abraham when he left Haran, at which time he was seventy-five years old, and then saying, that this covenant of promise was made *four hundred and thirty years before the giving of the law*, which exactly agrees with Josephus, greatly strengthens this part of his chronology; indeed there seems to be no room to doubt of Josephus being right as to this period.

These observations, however, are not made to fix an era, but to shew rather that the age of the world cannot now, with certainty be

determined, and the greater probability exiſts that the common computation is ſomewhat ſhort of the true time. They who follow the directions of their Lord, and are watchful concerning his appearing, may come to an inſtruſtive knowledge of the approach of this moſt ſolemn event, upon much ſurer grounds than the beſt calculations of the age of the world; even were it certain that the great Sabbath would commence exactly with the ſeven thouſand years.

In the firſt world, one day in ſeven was holy; and the holineſs of God, the truth of the eternal conſecration, was there ſignified by a few other articles, particularly, that commandment of the Lord God, which interdicted the tree of knowledge to be uſed or even to be touched; and this was enough to ſolemnize the creation.—But, what! O what will be the purity and ſolemnity of the coming world! there, every day will be holy; it will be all one Sabbath; every article in that world will bear the ſtamp of Mount Zion, and every creature be clad in the veſtments of the Lord's retinue. *In that day ſhall there be upon the bells of the horſes,* HOLINESS UNTO THE LORD: *and the pots in the Lord's houſe ſhall be like the bowls before the altar.—And in that day there ſhall be no more the Canaanite in the houſe of the Lord of Hoſts.*

Section 6. *Man crowned with Glory and Honor.*

As Chriſt is called the Image of God on account of the expreſſion of the divine will in him, one part of which is expreſſed in his being ſet up in the glory of the eternal Majeſty; ſo, according to the ſtate of Chriſt, man being made in the image of God, he was crowned with glory and honor.

All rational union in the ſcriptures is conſidered as covenant union more or leſs explicit; and the principle of covenant union between men and Chriſt being uniformly the ſame as that of a fellowſhip, partnerſhip, or marriage, which places the parties, as to intereſts, upon an equality; conſequently, the union of Adam with Chriſt, as Lord of Creation, which is properly called the covenant of life, made man the lord of the creation; the ſame as the union with *the Lord our righteouſneſs*, called the covenant of grace, entitles believers to all the immunities of the holy city, new Jeruſalem, and makes the church *the Lord our righteouſneſs*, Jer. xxxiii. 16. and by which union all the faithful have a right to the diſtinguiſhing glories of the Head, and Lord of the new world, ſuch as *the reſurrection*, and *the life*, which, in its nature, is eternal; and *power*, as lords, to triumph over death, and *live and reign* in that world in which he liveth and reigneth by his own

and his Father's righteouſneſs, in the execution of the glorious eternal covenant.

It appears, therefore, that the exaltation, glory and honor of Adam was a matter of mere bounty beſtowed upon him in the conſtitution of his creation, uniting him with the all glorious, all-meritorious Lord of Creation, and conſiſted no more in any inherent virtue and merit of his, than the exaltation and glory of the redeemed ſaints in the kingdom of God, conſiſts in any holineſs and merit of theirs; and that without this union he could not have enjoyed the honors of a crown and the riches of a dominion. Thus we find that all glory is of Chriſt; he *was*, and is, and is to come, the alone ſource of riches, and honor, and glory, and bleſſing.

Had man been created in a form anſwerable to the other creatures of God, and had he been placed in the condition of a ſubject merely, and made a fellow-ſervant with the angels under the dominion of the Lord of heaven and earth, his ſtate would have been natural; his formation then, together with the whole frame of the univerſe, would only have manifeſted the power, ſkill and benevolence of the Creator; and there would have been nothing in the human nature myſterious and calculated to excite wonder, more than in the nature of the angels. But that man, yeſterday the duſt of the ground, ſhould be made in the image of God, and be capacitated for dominion; that he ſhould be clothed with the robes of majeſty, have a crown ſet upon his head, and be placed over worlds! this

has been a wonder from the beginning, it is now, and through the endleſs ages of eternity it will never ceaſe to be a wonder.

This is the wonderful ſubject which is introduced with ſuch pathos and ſolemnity in the eighth Pſalm. *What is man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him? For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honor. Thou madeſt him to have dominion over the works of thy hands; thou haſt put all things under his feet: All ſheep and oxen, yea, and the beaſts of the field: The fowl of the air, and the fiſh of the ſea, and whatſoever paſſeth through the paths of the ſeas.*

This indeed is a deep myſtery, a hard queſtion; but it is opened in the ſame Pſalm, at leaſt, a clue appears to be given to the intereſting anſwer in the words of the firſt verſe, which are repeated in the laſt, where the Holy Ghoſt ſignifies, that this glory and honor of Adam aroſe from his being, by the ſovereign pleaſure of his Maker, united to and ſet up in the glory of Chriſt; who is here ſpoken of, as in many other places, under the appellation of the Lord's *name*, from whoſe merit and excellency all this honor and glory was, and is ſtill to be derived to man; to whom, therefore, our whole attention is called, and *all* muſt be aſcribed. *O Lord our Lord, how excellent is* thy name *in all the earth!*

Section 7. *The Covenant with Adam.*

The divine tranſaction of the explicit covenant with Adam, was calculated merely to ſhew and perfect his true ſtate by creation. It was the expreſs declaration of the truth of his exiſtence as *a living ſoul*, viz. that he lived in union with the Divine Word, on that medium his life abſolutely depended; and ſhould he leave that for any other ſuppoſed medium of knowledge or life, death muſt inevitably enſue.—It will be remembered, that when we now ſpeak of an union of Adam with Chriſt, the view reſpects merely that ſtate of Chriſt which is unfolded in the creation, and the *life* here intended, is that which he thus received by the breath of his Creator.

As Chriſt was ſet up in covenant union with the Father, and was the Chriſt of God, and his name, glory and bleſſedneſs ſubſiſted in the truth of a rational and divine compact; and as in ſuch an holy relation he was the image of God; for Adam, therefore, to be the figure of Chriſt, and to ſtand up, as it were, in his eſtate and glory, as the Beginning and Lord of the Creation, and ſo to be in the image of God, it was neceſſary that he ſhould be covenanted with him, and that his life, glory and bleſſedneſs, by virtue of a covenant union with his Lord, ſhould ſubſiſt in the ſame divine, ſacred and rational way.

Not merely, therefore, as man was to be

treated as a moral agent, but in order to perfect his ſtate, as being made in the all-glorious image of God, it was, upon this ground, neceſſary that he ſhould be put on trial.—This *poſition*, conſiſtently with that exalted ſtate in which man was placed by being aſſociated with Chriſt; in which covenant relation he was deſtined to hold communion with the Lord himſelf, in the glory of the creation; this, I ſay, could not, in the nature of things be avoided; for a covenant neceſſarily implies an obligation of faith or fidelity, and covenant fidelity neceſſarily implies trial; ſo that this tranſaction with Adam, reſulted merely from the glorious and moſt bountiful conſtitution of his creation, and was neceſſary to carry that conſtitution into full effect.

And it is very evident that the moral agency of Adam, the exerciſe of which is ſo much inſiſted on by many, in explaining this tranſaction, was *itſelf* conſtituted in this covenant; for, what idea can be formed of moral agency, which does not reſpect ſome covenant or law? Had man been placed in the ſame relation with the angels, their law would have given to his condition the ſolemnity of obligation; but his ſtate being entirely different from theirs, this divine injunction alone could ſo form his mind, and make him ſubject to duty and accountable.

We find, therefore, this tranſaction very ſimple, and merely the perfecting of the ſtate of man by creation, and the manifeſtation and explicit verbal declaration of that *won-*

derful and *fearful* circumſtance of his formation, viz. that he was made in the image of God, and enjoyed his life and bleſſedneſs by means of a divine medium, and ſuch a rational and ſacred union with the Creator. So ſtrangely has this matter been miſunderſtood and miſrepreſented! and the *doctrine* of *Chriſt* almoſt wholly hid, where it may be contemplated in this light of a covenant tranſaction, which affords one of the cleareſt illuſtrations of the glorious truth, which can poſſibly be given.

Section 8. *The Tree of Life.*

In many paſſages of ſcripture, as the Apoſtle obſerved of marriage, the knowledge of Chriſt is to be regarded as *a great myſtery*, and cannot be obtained but by deep reſearch, and moſt diligently comparing ſpiritual things with ſpiritual; eſpecially thoſe recording the works and ways of God previous to the fall of man, in which the truth of Chriſt is ſo concealed, that his inquiring friends have there often paſſed him by undiſcovered; but in the article of the *tree of life*, he has been ever moſt clearly manifeſted.

The name of this tree, expreſſive of its nature, having in it nothing ambiguous, as had that of *the knowledge of good and evil;* it being preferred by the word of the Lord, and its influence to preſerve the *living ſoul*, and all-ſupporting power upon the body, doubt-

leſs known and experienced, raiſing it whilſt enjoyed above all injury, pain and diſſolution, pointed out moſt ſignificantly the true medium of life; and it was, in its nature, as clearly a ſign and ſymbol, and alſo means to Adam, of his living naturally by Chriſt, as the ſacrament of the Lord's Supper is to us, of our living by him ſpiritually. The unbelief and ſtupidity of miſtaking the one, is as great, and is very ſimilar to that of miſtaking the other.

The truth of Chriſt, as has been ſhewn, being of a ſacramental nature;—by *ſacramental*, I mean *relating to a covenant and oath;*—God has been pleaſed from the beginning, to ſet this eternal truth before men, by means of ſacraments, or ſacramental ſigns and emblems, which ſtand as viſible witneſſes of life and death, the bleſſing and curſing, according to the nature of the covenant.—Such were the two trees diſtinguiſhed in relation to the covenant of life, in the paradiſe of Eden; ſuch were alſo the two mountains Ebal and Gerizim under the law, and ſuch are now the ſacraments of the New Teſtament.—As the worthy partaker of the Holy Supper feedeth upon the *bread of life*, and imbibeth the *quickening ſpirit;* but, he that eateth and drinketh unworthily, eateth and drinketh *condemnation* to himſelf; and as the bleſſing went forth from Gerizim to the obedient with authority and effect, and the wrath and curſe from Ebal took hold of the tranſgreſſor with power and certain execution; ſo, the tree of life, as a witneſs that man re-

maining in innocency ſhould live, was inveſted with the power of life, as alſo the other tree was inveſted with the power of death. Thus man was placed upon trial, with both life and death ſet before him.

This bleſſed tree, full of life and vigor, was ſufficient alone to make a paradiſe; as the emblem and pledge of the firſt covenant conſtitution, which was a covenant of life, it was a proviſion all ſuſtaining to the body; and, as the viſible memorial of the truth of Chriſt, it afforded alſo food to vivify and felicitate the mind; in its nature, appearance and uſe, it anſwered expreſsly to this firſt ſtate of the creation, and to ſhew forth the glorious character of Chriſt as the Beginning. This is ſo evident, that it requires no illuſtration.

Section 9. *Tree of knowledge of good and evil.*

For the trial of Adam, and exerciſe of his covenant obligation of fidelity to Chriſt, as his head and Lord, it was neceſſary that ſome object ſhould be preſented before him, that might be ſuppoſed a medium of true happifying knowledge. This was done in *the tree of the knowledge of good and evil.*

And though, for the ſake of the trial, the fruit of this tree was ſet before man, apparently *good for food*, in a form moſt enticing, and to be *deſired* to make him *wiſe*, as, in ap-

pearance, fairly promiſing the ultimate happineſs of the ſoul, and bearing its name, yet man was not tempted and deceived by his Creator; whilſt, at the ſame time, he was plainly informed, by the word of the Lord God, what the nature of it was, and what muſt immediately follow upon his attempting to obtain from hence, notwithſtanding its good and deſirable appearance, either ſupport and delight for the body, or improvement and elevation for the mind.

He was expreſsly admoniſhed concerning this tree and its fruit, as being no more than the *appearance* of good; and in the name it bore, he was warned of its dangerous nature, in that it preſented *two* oppoſite caſes; ſo that being regarded according to the interdicting command of God, it was to him uſeful and *good*, as thereby he would have the knowledge of obedience and duty, which is the knowledge of Chriſt; but in the other caſe, it was *evil*, as by eating thereof, he would know from it what is the bitter fruit of tranſgreſſion, and the fatal nature of diſobedience.

By the name of this tree, ſufficiently deciphered by the word of the Lord given to him, Adam was fully apprized, that if he gave it credit, and, againſt the word of God, preſumed to uſe it for food, or in any way as a medium of ſupport, life and knowledge, he would know, by woful experience, that he had loſt good, and, not abiding in the knowledge of Chriſt, that he had conceived evil, a deluſion and lie.

Diſtinct, therefore, and oppoſite in its nature, as this tree was from the tree of life, ſtill, as it ſprang up neceſſarily in the garden of God, from the divine and moſt benificent operation, which cauſed there to grow a tree of life, its exiſtence, the exiſtence of evil, is neceſſarily comprized in the argument of the divine theory; for, without ſuch means of a trial, the covenant union, and the duty, fidelity and glory, which compoſe the whole doctrine of Chriſt, could have never been known, and man could no more have had the knowledge of good, than he could have had the knowledge of evil.

O the depth and the height, to which the mind is tranſported by the knowledge of Chriſt! On high, to our view, it garniſheth the heavens, and openeth the gates of the Lord, into which the righteous do enter! and in the deep, it formeth the *crooked ſerpent*, the dark *region* of *dead things*, and them that people it!

Section 10. *Concluſion of the Chapter on Creation.*

To give a full illuſtration of the truth of Chriſt, as the beginning of the creation, it would be neceſſary to trace the argument of divine wiſdom through all the natural world, and offer divine eſſays upon *all trees, from the cedar tree that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall;* and alſo

in relation to this doctrine, to speak particularly *of beasts, and of fowl, and of creeping things, and of fishes.* We are assured this was once done; by the aid, no doubt, of this grand clew of wisdom and knowledge, *that the worlds were framed by the word of God.*

That such a theory of Christ does pervade the creation, and is legibly inscribed in the bosom of Heaven, and on every object belonging to the earth and sea, is a fact which every man that cometh into the world appears, in some degree, conscious of; and which ought, as the first ground of conviction, to be appealed to by Christ's witnesses in all the world. The preacher of *the everlasting gospel* will proclaim unto them that dwell on the earth, *saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of water.*

But all that we have proposed, was an illustration of the divine theory in such of the leading facts of the creation, &c. as may establish the principle, unfetter the human mind of the prejudices of false principles and mistaken facts, and give it boldness in exploring rational, philosophical, scriptural truth.—And it is thought, that what has been offered, is sufficient to establish this view of the great truth, viz. that the creation once existed in a state of glory and happiness, all answerable to the first state and primitive glory of Christ,

CHAPTER III.

OF THE APOSTACY.

Section 1. *The Fall of Angels.*

AS the ſcriptures ſo clearly reveal the truth of the heaven and the earth being united to Chriſt by the conſtitution of creation; and all worlds being framed together upon one divine foundation, and ſo particularly mention the angelic worlds, things *inviſible*, *thrones*, and *dominions*, and *principalities* and *powers*, as being *all* originally thus conſtituted;—they alſo reveal, very expreſsly, that the ſin and fall of the apoſtate angels conſiſted in breaking off from their foundation, or not holding to their divine conſtituted head. The angels fell by ſinning againſt Chriſt, revealed to them in the conſtitution and law of their creation.

Of the devil, the firſt rebel and ſeducer of angels and men, it is declared that *he was a murderer from the beginning*. John viii. 44. By this expreſſion, compared with other ſcriptures in agreement, we underſtand that his ſin, and firſt attempt to ſeduce others, reſpected Chriſt as the Beginning, the Foundation and Head of the creation;—and it is immediately added, *and abode not in the truth*. This expreſſion confirms the ſenſe of the other—Chriſt is both the beginning and the truth. The divine declaration, that the

devil *was a murderer from the beginning, and abode not in the truth*, is a very expreſs revelation of the nature of the ſin of the devil and his angels.

The ſame thing is expreſſed, in much the ſame manner, 1 John iii. 8. *The devil ſinneth from the beginning*;—and it is added here, *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.* This alſo confirms the ſentiment, that the works of the devil were the ſeducing of creatures from Chriſt; and therefore his coming into the world, and recovering loſt creatures to himſelf, deſtroys the works of the devil.

But we have a paſſage in the epiſtle of Jude, verſe 6, which, though in the ſame ſtyle as the foregoing, and reſpects the revelation of Chriſt in the ſame remarkable word, *the beginning*, is ſtill more expreſs—*The angels that kept not their beginning.** This ſentence is conſtructed in the ſame manner as the laſt ſentence in the preceding verſe, which reſpects the people of Iſrael who were deſtroyed in the wilderneſs;—and *not holding their beginning*, foundation, and head, as evidently expreſſes the ſin of the angels, as *not believing* expreſſes the ſin of the people who periſhed in the wilderneſs. The angels fell, μη τηρησαντας *not keeping* Chriſt *their beginning*: the people in the wilderneſs fell μη πιςευσαντας *not believing* Chriſt their angel.

The devil, in thus breaking off from Chriſt and ſeducing others, was a murderer;—he

* Αγγελως τε τως μη τηρησαντας την εαυτων αρχην.

deſtroyed himſelf and all whom he drew after him;—and inſtead of continuing the illuſtrious and rational being he once was, he is now ranked with the brute creation, named and deſcribed as a dreadful *beaſt*, a dragon, lion, or dog.

The change of the character of this angel, which took place immediately upon his fall, from being the *Son of the Morning*, to that of *a horrible fiend*;—and the change of his condition, from being free in the habitation of light, to that of a beaſt chained in darkneſs, will illustrate to all eternity the infinite worth of Chriſt, and ſhew the abſolute dependence of all the excellence and felicity of creatures upon him.

Section 2. *The Fall of Man.*

The devil, having departed from the beginning, and become an enemy to the truth, immediately determined upon war, if by any means he might dethrone his ſovereign, and overthrow his kingdom; and as man was aſſociated with the Lord Chriſt, and ſtood with him in the intereſt and on the party of the government, *his* ground became, as it were, the out-poſt or frontier of the empire, and preſented the natural point for commencing the attack.

As man was made in the image of God, and crowned with *his* glory and honor, it might be ſuppoſed that the myſterious char-

ter of his dominion extended to an aſcendancy over the angels; for, indeed, without any exception, he was by the Lord God ſet *over the works of his hands;* againſt man, therefore, this proud, diſobedient and rebellious ſpirit roſe up, as againſt his lord and ſovereign.—And as man had begun to exerciſe the higheſt acts of ſovereignty, by giving names to the creatures, which were among the firſt exerciſes in a way of adminiſtration that exiſted in the creation; he was conſidered as ſtanding *high* upon the ground of this dominion; ſo that, in this his wonderful union with Chriſt, the reaſons are apparent, why the devil aimed at man his firſt blow.

And here, again, we may view and admire the depth of the divine counſel, that the ſame circumſtance in the ſtate of man which occaſioned his overthrow, led to his recovery, viz. that the matter which raiſed againſt him an enemy, was a cauſe of infinite value, and an intereſt in common between him and the Lord Chriſt, in which the Lord his maker had the greateſt ſhare!

The ſerpent, which for powers of intelligence was above all the beaſts of the field, was the proper inſtrument to be employed in carrying this dark deſign into effect; for which purpoſe, the neceſſary trial of man, to give him the knowledge of truth and obedience, according to the good pleaſure of God, afforded a fair opening.

From what has been obſerved, reſpecting a certain analogy ſubſiſting between the ſubjects of both worlds, the aſſociation of this

angelic ſpirit with the ſerpent, may not ſeem ſo ſtrange: for in ſuch a political concern, or matter of ſtate, whilſt the Lord of Heaven aſſociated with man in the intereſt of the government, a deſign of rebellion would naturally lead thoſe ſubjects of the upper world to ſeek a correſpondence abroad, in order to draw into their intereſt the ſubjects of this, where immediately the ſcene of action was deſigned to commence.

And it ſhould ever be a warning to all who are diſtinguiſhed for their natural endowments, not to truſt even to ſuperior ſagacity and genius; that the moſt ſubtile and intelligent of all the creatures of the world, was the firſt to be drawn into that accurſed enterprize, in which he was cruſhed to the ground and irrecoverably loſt; for, though the other creatures will be preſerved, and enjoy at laſt the glorious liberty of the children of God; yet, by the irrevocable decree of Heaven, the ſerpent and all his generation ſhall die. On account of this early connexion of the arch-rebel with the ſerpent, and alſo of his ſubtile and wily character, he himſelf is doomed to bear the hateful name of the ſerpent.

Upon this ground, therefore, of the inteeſt of the kingdom, and the queſtion who ſhall have the dominion? the *war of ages* firſt broke out; and notwithſtanding the ſucceſsful attempts which have been made, in theſe laſt days, to conceal the nature of Jeſus Chriſt's goſpel, and to divert the attention of men from the *Hope of Iſrael* in the reſtor-

ation of the kingdom, to ſyſtems of mere piety, religion and morality; the *kingdom*—the *doctrine* of the kingdom is ſtill, and to the great day of deciſion, will be the point, the *all-intereſting* ground of the ſolemn controverſy. And being thus at once aſſaulted, by the ſubtilty of the ſerpent, and the falſehood of the devil, the woman was deceived and fell; and by one of the deepeſt ſtratagems that was ever conceived, together with the natural force of, perhaps, as tempting an object as ever allured the human eye, the man alſo was overcome and ruined.

By the fall, man loſt the image of God, and as neceſſarily expired as *a living ſoul*, as the body expires ſeparated from air; the crown of *glory and honor* fell from his head, and he ceaſed to be lord of the creation, and became *like the beaſts that periſh*, as neceſſarily as the breathleſs body loſes its glory and ſtrength, and changes into a corpſe.—This event moſt ſtrikingly illuſtrated the all-important truth, that all the bleſſedneſs, glory and power of creatures ariſe from their union with the bleſſed, glorious and almighty Word; that *life*, and the *favor* of God is enjoyed only through *the Lord of Life, the beloved* One, who was *ſet up from everlaſting*.

And being thus without ſtrength, having left the *Rock of Ages*. man, and the whole creation with him, neceſſarily fell under the power and tyranny of the great enemy the devil, who, by the diſplacing of Adam, came in and took poſſeſſion of the whole realm, and ſet up over man and all the creation, the reign of death.

This finiſhed what is called the threatening to Adam, *dying thou ſhalt die.* Falling from Christ his life, ſatan roſe over him armed with *power* derived from his ſeparation from the only ſource of life, and which is therefore called *the power of death,* and ſet up over him the dominion of darkneſs, tyranny and horror. But the darkneſs and miſery of the power and reign of the devil in the world, ſerves thus to brighten the illuſtration of the light and bleſſedneſs of the power and reign of the Lord of Light and Bleſſedneſs.

Section 3. *Depravity.*

The doctrine of the entire depravity of man by the fall, properly stated, can admit of no diſpute but what implies either ignorance or diſbelief of the whole divine ſyſtem; for as the uprightneſs and perfection of man *all* conſisted in the divine constitution of his creation; his being made in the image of God; the loſs of this standing in covenant union with Christ, must imply a state of total and univerſal depravity.

The idea of the covenant of life being partly broken, and partly kept, or of the divine union with Christ being partly lost, and partly retained, has never been advanced; ſuch a thing is inconceivable; what was declared by the word of God, was the most evident truth, that in the day man ſhould eat of the tree that was the article of the trial of his co-

venant fidelity, he ſhould die; for, looſing *the breath of life*, he must of courſe be a dead man.

It will alſo be obſerved, that the depravity of the fall cannot be contemplated as being merely *negative*, or the loſs of the image of God; for this covenant, as ſhewn, being of the nature of marriage, the breach of it implies being joined to another. A ſeparation from Chriſt can exiſt *only* by union with an Anti-Chriſt. An entire ſeparation from Chriſt, and union with the ſerpent, being *free from righteouſneſs*, and *filled with all unrighteouſneſs*, is the fearful ſtate of the apoſtacy; and the true ſtatement of the caſe is ſufficient to ſhew, that without an almighty intervention, the depravity of the fall muſt have extended univerſally through nature,

THE

DIVINE THEORY.

PART II.

THE ARCHANGEL:

ILLUSTRATING THE TRUTH OF CHRIST AS BEING THE HEAD OF THE REDEMPTION-WORLD.

CHAPTER I.

OF THE ELECT ESTABLISHMENT.

Section 1. *The Union of the elect World with the Beginning.*

THOUGH the elect eſtabliſhment did not diſtinctly open, in our world, till the call of Abraham; yet, as the lines were marked out in the beginning, and it actually took place in the upper world, immediately upon the great apoſtacy; from this time we may conſider the glorious Lord as entering upon his mediate ſtate, and commencing the work of redemption.

By the name of archangel, being compounded of the words beginning and angel, we are reminded, that the ſcene immediately opening will be a twofold exhibition, and that views of the ſervice-work will be cloſely combined with proſpects of the ſame nature of thoſe already contemplated; for the

whole divine exhibition, being one entire work, framed upon one unbroken plan, the foregoing is not ſhut by the opening of a following ſcene; but the work of exhibiting the *good*, and *acceptable*, and *perfect* will of God, is continually proceeding on *from glory to glory*.

It has already been hinted, that the glory of the approaching day will conſiſt of the exhibition in one full view of the univerſe, of the threefold glory of Chriſt, viz. the glory of the Beginning, in the moſt perfect ſtate of the creation; the glory of the angel, in the illuſtrious proofs of his merit and honor, as he will appear covered with the wounds and ſcars of the faith and patience of the militant ſtate; and the glory of the Son of God, in the open ſhew of his victory, by the preſentment of his trophies in the full aſſembly of the church triumphant.

Section 2. *The Divinity of the Archangel.*

In this place, it will be proper to notice the ſcripture evidence of the divine character of the archangel, and that he is none other than the Lord Chriſt.—Among the angels of God, no doubt, there is a natural chief; one, whoſe proper name is Michael, and who, on account of his higheſt poſt and command, from their firſt eſtate, bare among them the diſtinguiſhing title of archangel; but, upon the awful emergency of the breaking out of a

rebellion, when Chriſt himſelf ſtood forward to defend their ground of truth, this mighty angel willingly gave up to him his command, his title, and his name; and as Chriſt went in perſon into the field, as commander in chief of God's hoſts, he was known among them by the proper name and title of their Angelic Commander.

The repreſentations which are made under this character are ſuch, as ſometimes lead us neceſſarily to conceive of the Lord himſelf; at other times, however, another diſtinct perſon is moſt naturally underſtood; as in 1 Theſſ. iv. 16. where it is ſaid, *The Lord himſelf ſhall deſcend from heaven with a ſhout, with the* VOICE *of the* ARCHANGEL: So that to explain and reconcile theſe repreſentations, it appears neceſſary to adopt the above hypotheſis, that two perſons may be intended by this ſame name.

Among the evidences, that this glorious angel, ſo diſtinguiſhed in the affairs of the holy people, is the Lord Chriſt, the following paſſages may be noticed. *And the* angel of the Lord *called unto Abraham* out of heaven *the ſecond time, And ſaid,* By myſelf have I ſworn, ſaith the Lord, *for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon: That* in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of heaven, and as the ſand which is upon the ſea ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies; And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice. Gen. xxii.

15, 16, 17, 18.—*The angel which redeemed me from all evil, bleſs the lads.* Gen. xlviii. 16.—*And the angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold the buſh burned with fire, and the buſh was not conſumed.*—*Moreover he ſaid,* I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God. Exod. iii. 2—6.—*Behold, I ſend an* angel *before thee, to keep thee in thy way, and to bring thee into the place which I have prepared.*—Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my name is in him. Exod. xxiii. 20, 21.—*And in all their affliction he was afflicted, and the* angel of his preſence ſaved them. Iſai. lxiii. 9. *And they anſwered the angel of the Lord that ſtood among the myrtle trees,* &c. Zech. i. 11.—The prophet called this angel that talked with him *his Lord.* See verſe 9. *The angel of God, whoſe I am, and whom I ſerve.* Acts xxvii. 23.—*And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven, and ſware by him that liveth for ever and ever, that there ſhould be time no longer.* Rev. x, 5, 6.—Hagar called the name of the angel that ſpake unto her, *Thou God ſeeſt me.* Gen. xvi. 13. And Jacob was called *Iſrael, power with God,* becauſe *he had power over the angel, and prevailed.* Hoſea xii, 4.—It may be obſerved in all theſe inſtances, that *angel* is Chriſt's mediate or ſervice-name, and refers to him as being engaged in the work of redemption.

Section 3. *Election.*

The truth of an election of God, as has been ſhewn, is founded in the nature of the divine principle:—the conſecrating and ſetting apart of Chriſt as a truſtee of the gift of eternal life, rendered him an elect head;—and it implies neceſſarily, an object of everlaſting love connected with him, as an elect body.

In a caſe of this nature, where an intereſt, deeded or willed, is put into the hands of a truſtee, under heavy and ſacred bonds, to keep it and deliver it over to the party in favor of whom the deed or will is made; it is moſt plain, that ſuch heir or heirs muſt be choſen, ſo as to be known and *named* in the deed or teſtament. This matter of an election, therefore, exiſted in, and is clearly traceable to that eſtabliſhed fact and glorious firſt principle, of an eternal covenant tranſaction. But our preſent inquiry relates to the divine exhibition, and to the truth of God as diſcloſed in his works.

Though queſtions may ariſe in a rational mind, reſpecting certain offered ſenſes and circumſtances of this doctrine, yet the fact itſelf, of an election of God, is moſt clearly exhibited, and cannot be doubted by any rational reflecting mind;—which fact, in the preſent view of the ſubject, lies before us in the exiſtence of *a diviſion in the creation.*—

The word election, is uſed in relation to one or more, being ſelected in deſign, to be in effect ſeparated, or ſet apart from others.

But a diviſion in the creation could not exiſt, except by a new divine eſtabliſhment; for, as the ſerpent had poſſeſſed himſelf of the grand ſtream of natural influence, or of the whole power of the natural eſtabliſhment, it is plain, that in that ſtate, he muſt have penetrated the whole creation; and angels as well as men, muſt have ſunk down together under one univerſal flood of apoſtacy.

The ſtanding of the holy angels cannot be accounted for, conſiſtently with the doctrine of Chriſt, on any other ground than *this* of their being *elect angels*;—and that Chriſt appeared at the moment of danger, opening to them a new ſource of life, according to this great diſtinction in the divine will, by uniting them to himſelf as the head of the elect world, and ſo dividing them off from the reſt of the creation, which opened, like an abyſs under their feet; the divine conſtitution of which being now broken up, and all its ſtrength and glory laid proſtrate before the fearful conqueror.

Doing this, implies his taking a new form anſwerable to *the diſpoſition of* angels; hence his name of Angel, and alſo of Lord of Hosts; —for this new eſtabliſhment of election, is a war eſtabliſhment:—It is the dividing off of world againſt world, and putting between them enmity of the moſt irreconcilable oppoſition of principle. Hence war will commence immediately—angel will be oppoſed

to angel—man to man—the powers of heaven conflicting—the ſea and waves roaring.

Though Chriſt did not take the nature of angels, yet he took their livery, and ſo aſſociated himſelf to them, as to appear among them their *Captain and Commander in Chief*; putting arms into their hands—arranging them under election banners—appointing their armies—teaching them ſkill—inſpiring them with courage—and affording them ſtrength to reſiſt, repel, and, finally, to vanquiſh what otherwiſe had been an all-conquering enemy.

Entering now upon his covenant-ſervice, a ſtate in which all before him was labour and warfare, he cheerfully prepares himſelf for the long engagement—puts on the dreſs of a ſervant—aſſociates with, and makes the ſervants his companions, to whom his language was not, Come ſerve me; but, Come ſerve with me. Come into the yoke, *fellow ſervants*, with me—Come ye elect of God, take upon you with me, in my engagement to my God and to your God, the willing ſhare of friends! Fellow-ſoldiers, come on—it is a common cauſe! I will *make* it with you a common cauſe!

But this eſtabliſhment of an intermediate world, upon an elect foundation, is plainly the unfolding of the divine principle. It is the commencement of the work engaged by the everlasting covenant.——The doctrine, therefore, of an election of angels and men, from the foundation of the world, even from the eternal inſtitution of Chriſt, is no more

to be denied than is the being of the living and true God. The denial of election cannot be ſeparated from the denial of that divine covenant-ground, which we have ſeen to be the principle of knowledge, the diſcoverable Divine Being and true Godhead.

Moreover, as this elect eſtabliſhment, even of the angels of God, was made upon the ground of the everlaſting engagement of Chriſt, which, as has been ſhewn, was to lay down his life that he might take it again; all the virtue and ſtrength of the eſtabliſhment muſt reſult from his obedience, or covenant righteouſneſs. The angels could not have reſiſted one moment, but by goſpel arms. Hence it is ſaid, that Michael and his angels overcame the dragon *by the blood of the Lamb.*

This eſtabliſhment was, in the exhibition, one act of Chriſt's laying down his life, *i. e.* it comported with, and, in ſome degree, brought into the view of the angels, his free conſent to the divine parental will, requiring him to lay down his life; and therefore it was, that this act afforded them a ſtanding. It is true, it afforded them a ſtanding only as of men on the field of battle; for the victory could not be obtained, and the field won, until the whole work, act by act, was finiſhed. And ſo it appears from the ſcriptures, that the ſerpent was not caſt out of heaven, until after the death of Jeſus.

As Chriſt went forward, ſtep by ſtep, in his covenant work, the elect gained, to their own view at least, more and more ſtrength;

but it is plain from the divine theory, that the bringing forward of a new establiſhment, could not vanquiſh the enemy;—this could only be done by the diſſolution of the old.

So long, therefore, as the elect ſaints are not entirely changed, and taken off from the natural ground, which cannot be the caſe whilſt they are reſident in their *earthly houſe of this tabernacle*, the watchings and ſtruggles of warfare are inevitable; whilſt thus they remain in the natural body, the power of the ſerpent will be felt; in the nature of things, *ſo long* that *creeping thing* will reach and bruiſe their heel.

Section 4. *A View of the mediate State and Covenant Work.*

In entering upon this part of the argument, it will be neceſſary to take a more particular view of the nature of the great ſubject to be illuſtrated, which is that part of the divine will which is unfolded in Chriſt's mediate ſtate and redemption-work.

The object of the requirement of the divine will, or commandment of God, was his glory; which finiſhed, is the manifeſtation of God, *even the Father;* and for God to be manifeſted, Chriſt muſt be declared, *even the Son of God*; for it has been ſhewn, that the character of the Father is eſſentially involved in that of the Son; and, therefore, that

work only, which would declare the Son, would manifest the Father.

But, according to the divine theory, for Christ to be declared the Son of God, he must lay down his life; for to manifest, in duty, the glory of such infinite authority, the stoop of obedience must extend to the lowest point of humiliation, and embrace every possible circumstance of trial.

And this is the record of God in the holy scriptures, concerning his Son Jesus Christ, that he was *declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.* Rom. i. 4. By his laying down his life, his being the Son of God was fully shewn, in respect of duty; and by his resurrection from the dead, his sonship was fully declared in respect of *power.* We are assured, that the full manifestation of the sonship of Christ, is in his being *the first begotten of the dead.* Rev. i. 5. Or *the first born from the dead.* Col. i. 18. For in the view given of the full proof of his being the Son of God, in these words, this fact of his being the first begotten, or first born from the dead, is introduced. And there are *three that bear witness in earth, the Spirit, and the Water, and the Blood; and these three agree in one.* This is spoken of the manifestation of the divine principle, or record in heaven; the meaning of which is, that thro' the eternal Spirit, or according to the will or commandment of God, called in the passage just quoted from Romans, *the spirit of holiness,* the Lord Jesus Christ laid down his

life that he might take it again. And this record, borne by three witneſſes, is a full teſtimony.

The everlaſting and infinitely free divine conſent, to the everlaſting and infinitely bleſſed divine will, conſtituted the eternal ſonſhip and paternity both; and in this junction of paternal and filial love, exiſts the eternal *Spirit of Truth.* The manifeſtation, therefore, of this everlaſting love, is the manifeſtation of God, even the Father, the Son, and the Holy Ghoſt: and, conſequently, muſt be the object of the covenant work of Chriſt, and the glory which he fought in coming into the world. But we are aſſured, 1 John iii. 16. that his laying down his life for us, is the action whereby *we perceive the love of God.*

Jeſus ſaid, John x. 17. *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.* But the Father loved Chriſt as his Son and only begotten. It is evident, therefore, that in the everlaſting and infinitely free conſent of the divine covenant ſubject, to lay down his life, that he might take it again, is found the eternal and infinitely dear character which was the *delight* of the Father, and was embraced in his boſom before the world began; and which is *ſon-glorified*, and made *moſt bleſſed for ever.*

Our Lord added in the following verſe, *No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*—This is

the moſt expreſs declaration, that the commandment of the Father, and, therefore, Chriſt's covenant work, was to lay down his life, that he might take it again; and that, herein, the Son is declared, the Father is manifeſted, and God is glorified in the world. So evidently did this work manifeſt the ſonſhip of Jeſus Chriſt, that the centurion which ſtood over againſt him, watching his execution upon the croſs, a Roman ſtranger, a mere man of nature, when he *ſaw that he ſo cried out, and gave up the ghoſt, ſaid,* Truly this man was the Son of God.

Again, *For this purpoſe was the Son of God manifeſted, that he might deſtroy the works of the devil.*—The deep laid plan of the ſerpent was, to become an antichriſt, and to make an antichriſt of the whole creation. The accurſed deſign of the devil was nothing leſs than, by introducing himſelf into a world which viſibly bare the form of the Creator, and was conſtructed upon the plan of his dominion, to aſſume the form and glory of Chriſt, and ſo to reign upon his throne.—This, by his ſubtilty, he actually effected;—he ſeduced man, and with man, being the head, he ſubverted the whole creation, and therein aſſumed to himſelf the glory of Chriſt as the Beginning.

In order, therefore, to deſtroy him that had the power of death, it was neceſſary that Chriſt ſhould change his form, lay down his life, and take it again; and thus, by means of death, deſtroy the devil, who had poſſeſſed himſelf of the world; which, after being ſe-

duced from its foundation, and living Head, was but a vile carcaſe, or an immenſe fabric poſſeſſed by a fell conqueror.

Had man, and the creatures, continued to exiſt upon the natural principle, and in their primitive form, ſatan muſt have reigned in Chriſt's eſtate, by the power of all the elements, for ever: the mighty powers of the creation had then been in his hands, an engine of eternal diſhonor to God, and tyranny over his creatures. O the wiſdom of God! O the riches of the divine purpoſe! O the love of Chriſt! In one deſign, effected in one work, the death of Chriſt; behold, in one view, the glory of God, the overthrow of ſatan, and the ſalvation of the world! Hence, ſometimes, this is the ſtyle of the teſtimony of Chriſt Jeſus, *I have glorified thee on the earth, I have finiſhed the work which thou gaveſt me to do.* Sometimes, that *for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.* And very frequently this, that he came into the world and died, *that the world through him might be ſaved.—And we have ſeen, and do teſtify, that the Fathor ſent the Son to be the Saviour of the World.*

For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living. Rom. xiv. 9. The meaning of which words ſeems plainly to be this, that the end of Chriſt's death and reſurrection was, that he might be Lord of a new, redeemed, reſurrection world.—*Thus, it is written, and thus it behoved Chriſt to ſuffer,* and to riſe, *and*

to enter into his glory. It appears, therefore, both from the theory and the ſcriptures, that the *good will* of God, ſo cheerfully engaged in by Chriſt, was, that he ſhould take on him the *ſeed of Abraham,* the heir of the world; and, in the body prepared for him, he ſhould lay down his life, diſſolve all the ties of nature, and lay in aſhes all his glory as *the Beginning*, and Head of the firſt creation, or natural world; that he might take his life again, as *the Son of God,* the firſt begotten of the dead, and Head of a new creation, or a redeemed, reſtored, reſurrection world.

And thus, in the death and reſurrection of Chriſt, we may contemplate not only the deſtroying and rebuilding of the temple of his particular body, but alſo that of the whole creation; for by this work of the diſſolution of the head, is commenced, and inſured, that of the diſſolution of the whole body; as alſo, by his reſurrection, is opened to view, and is already begun in diſpenſation, the radiant and immortal ſcene of the world of glory.

Wherefore, we look to ſee the wonderful exhibition of Chriſt's changing his form, or rather of his uniting his divine with the angelic form, and appearing in the world as the archangel; and then, for the ſuffering of death, taking a body; and, finally, expiring by the inſtrument prepared in the wiſdom of God.—This will not all be exhibited at once, but by ſeveral ſteps and ſtages, as the cloud of glory removed from the ſanctuary and city, Ezek. ⁂, &c. which is a pattern of theſe things.

It appears, therefore, that the elect world

is eſtabliſhed upon the foundation of the everlasting truth and righteouſneſs, which ſubſiſts in the divine, eternal and unchangeable expreſſion of paternal and filial love, and is the ſubstance of things hoped for; which *righteouſneſs of God* without the law *is manifeſted, being witneſſed by the law and the prophets;* even the righteouſneſs of God, *which is by* faith of Jeſus Christ *unto all, and* upon all them that believe.

CHAPTER II.

OF FAITH AND JUSTIFICATION.

Section 1. *Faith the Subſtance of Things hoped for.*

THE word faith is uſed in the ſcriptures to expreſs the truth of God, concerning the kingdom and glory of Christ, in three ſeveral views, viz. The *ſubſtance* of things hoped for, the *evidence* of things not ſeen, and the *anticipation* of future things; which diſtinct views of the glorious ſubject we ſhall conſider ſeparately.

The Apoſtle to the Hebrews, chap. xi. 1, gives a plain definition of faith; and though it differs greatly from the definitions commonly given, yet, with ſome, this will not be regarded as light authority. *Now faith is the*

ſubſtance of things hoped for, the evidence of things not ſeen.

In the truth of the divine principle, we have contemplated an eternal expreſſion of the divine will; which expreſſion conſtitutes an eternal heaven, and is the glory which Chriſt had with the Father before the world was: this is *ſubſtance*, and the ſubſtance of all divine things; *for the things which are ſeen are temporal; but the things which are not ſeen are eternal.*—All within ſight is ſhadow, *all beyond is ſubſtance.* And *for* this glory, which compriſes all the riches of the kingdom of God, believers in Chriſt are allowed to *hope.*

If it be enquired, why the ſubſtance of things which the believer has in proſpect, is called Faith? the anſwer is, becauſe it exiſts in covenant truth, and has ſo exiſted from eternity; and covenant truth, with the greateſt propriety, is called faith. When one covenants with another, and keeps his engagement, we ſay, he has faith, and that he keeps his faith; but if he fails to fulfil his ſolemn contract, it is ſaid, he is faithleſs, or that he has no faith. The word is uſed properly, and in the ſtricteſt ſenſe in relation to covenant truth, as in the caſe of nations or ſtates, ſtipulating with each other in treaties or conventions, their reſpective negociators and repreſentatives will ſay, In *faith* of which we have hereunto ſet our names, &c. and if this faith be not kept, and the ſtipulations be not fulfilled, the compact is made void, and the party which has broken it, is called a faithleſs nation, or a faithleſs ſtate.

From the views already exhibited, it may be ſeen, that the whole goſpel ſyſtem is a ſyſtem of faith; and, whether we look back to the glory which Chriſt had with the Father before the world was, or conſider the preſent diſpenſations of the divine will, or look forward to the glory which believers will enjoy with Chriſt in his heavenly kingdom, we ſee the whole compriſed in faith, or the unchangeable truth of the eternal *convention* between the Father and Son.

The *ſubſtance* of things, which is the ultimate object of the believer's hope, is expreſſed in the ſcriptures by a great variety of names, all which are wiſely choſen and best calculated to repreſent its divine nature and adorable properties. Becauſe it is a *frame* of things, and a work moſt ſkilfully deviſed and wrought, it is called *a building*.—*We have a building of God, an houſe not made with hands, eternal in the heavens.* Becauſe of its fullneſs, authority and miniſtrations, it is called *a kingdom*.—*Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Becauſe of its ſecurity, ſocial order and its being founded in a compact, it is called *a city*.—*For he looked for a city which hath foundations, whoſe builder and maker is God.* Becauſe of its holineſs, and being the habitation of God, and the home and dwelling place of the ſaints, it is called *the ſanctuary, and true tabernacle which the Lord pitched.* Becauſe it adorns, covers, and gives a character to its proprietor, it is called *a garment* and *robe*.—*What are theſe*

which are arrayed in white robes? Becauſe of its felicities, ſpiritual power, and incorruptable nature, it is called *life and immortality.*—*Who hath aboliſhed death, and hath brought life and immortality to light through the goſpel.* Becauſe the whole work is perfect, according to the rule of the perfect will of God, and guilty ſinners find a perfect ſtanding with God, in believing the report of it in the goſpel, it is called *righteouſneſs.*—*Henceforth there is laid up for me a crown of righteouſneſs.* And becauſe it exiſts in covenant truth and righteouſneſs, and is evidenced in the word of God and teſtimony of Jeſus Chriſt, and thereby is anticipated in the minds of believers, and reſted upon as their hope and portion, it is called *faith.* All this is the ſubſtance of things hoped for.

This ſubſtance, infinitely rich! beſtowed upon believers of free grace, is the reaſon and ground of their juſtification; hence it is ſaid, that *God is not aſhamed to be called their God; for he hath prepared for them a city.*—To be juſtified by the faith of Chriſt, and, to be juſtified by the righteouſneſs of Chriſt, mean the ſame thing.—"Faith is taken for "Chriſt and his righteouſneſs, in all thoſe "paſſages where we are ſaid to be juſtified "by faith." (*Cruden.*)—"Accordingly," ſays Dr. Guyſe," "to be juſtified by the faith of "Chriſt, and to be juſtified by Chriſt, are "uſed as terms of the ſame import." And as faith is the ſubſtance of things hoped for; or, as all thoſe things, exiſting in the covenant truth of Chriſt, are ſummed up and expreſs-

ed by the word faith; ſo, alſo, they are ſummed up and expreſſed by the word righteouſneſs. Thus it is ſaid of the city, the holy Jeruſalem, which believers look for, and on account of which, it being prepared for them, God is not aſhamed to be called their God, Jer. xxxiii. 16. *And this is the name wherewith ſhe ſhall be called, The Lord our Righteouſneſs.*

In this view, we contemplate the *merit* of faith; it is a princely eſtate!—Conſidered as the ſubſtance of things, it appears ſufficient to give its poſſeſſors, whoever they may be, the highest and most honorable standing; and to the account of which alone, all the diſtinguiſhing honors and glories of the ſaints, through time and eternity, is to be placed.—Should we ſee a man reſpectfully noticed by the preſident, governor, or prince of a great people, we might enquire for the reaſon of ſuch honor; and ſhould it be anſwered, that he is a man of ſcience, or one in high office, or that he is rich, and has at command great funds, the anſwer would ſatisfy us. We perceive that theſe things have weight and influence among men,—Abraham was called the friend of God, and the reaſon is clearly aſſigned, *he had faith.* And this is a property ſo ſubstantial, the evidence of it is a ſcience ſo divine, and to teach it to the world is an office ſo dignified, that we perceive it is a matter, altogether, to have weight with the eternal God.

The unbelieving world have often been offended at the diſtinguiſhing names given

to believers, as Saints, Friends, and Children of God; but when thoſe things which God, has prepared and laid up for them that love him are fully diſcloſed, now ſoon to take place, it will appear to all, that their honors are meetly bestowed, even the unknown honors of that day. It will then be ſeen, that the faith of God, as being the ſubstance of things, has in itſelf an excellence and merit to raiſe the believer above the heavens, to justify him standing at God's right hand, and to glorify him upon the throne of the eternal Son.

From the views we have taken of the nature of the divine will, it appears that there is a heaven, a kingdom, &c. which belongs to the eſſential glory of God; and is inſeparable from his eternal power and Godhead. Theſe things, therefore, which believers hope for, and on account of which they are juſtified, are *wrought in God*, and compoſe his divinity; ſo that, being juſtified by faith, the ground of their juſtification is none other than God himſelf. The hope of believers is raiſed by nothing leſs than the promiſes which God made unto their Father Abraham, which are all compriſed in this, I will be *a God unto thee, and to thy ſeed after thee.* All the exceeding great and precious promiſes, are ſummed up in this promiſe of *himſelf.* This is the ſubſtance of things hoped for—our *life is hid with Chriſt in God.*

In the new heaven and new earth, which believers, according to the promiſe, look for, and where all their hopes will be ſatisfied,

this promiſe will be perfectly fulfilled, *and God himſelf ſhall be with them*, and be their God. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth!* And not only are they juſtified by him, as being himſelf their judge; but alſo, *It is God that juſtifieth*, as being himſelf their righteouſneſs.

Section 2. *Faith, the Evidence of Things not ſeen.*

The evidence of things not ſeen, which is the word of promiſe and goſpel of our Lord Jeſus Chriſt, together with the ſubſtance of things hoped for, is taken into the definition of faith; for the ſubſtance of things, all the treaſures of the kingdom of heaven, even God himſelf, are inveſted in the goſpel promiſe; which, therefore, repreſents truly the ſubſtance of things hoped for.

The promiſe of God in Chriſt Jeſus, is of the nature of a bond; and it is *given*, in good faith, to the full amount of this infinite ſubſtance; and the whole inheritance of the Father is *infallibly* holden by it. *For men verily ſwear by the greater: and an oath for confirmation is to them an end of all ſtrife, Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath: That by two immutable things, in which it was impoſſible for God to lie, we might have ſtrong conſolation, who have fled for refuge to lay hold up-*

on the hope ſet before us: Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail. Heb. vi. Wherefore the *evidence* of things not ſeen, which we have in the confirmed promiſe of God in Chriſt Jeſus, may be eſteemed as the ſubſtance itſelf, and may be ſafely *accounted* to the full value of the *intereſt* ſecured in the eternal fellowſhip of the Father and the Son: and thus to be *the heirs of promiſe*, is nothing leſs than to be *heirs of God, and joint-heirs with Chriſt.*

The propriety of conſidering the evidence of things not ſeen, as belonging to the definition of faith, and the neceſſity of connecting it with the ſubſtance itſelf, may be illuſtrated by the nature of bank eſtabliſhments, the operations of which have now become very familiar. A fund being eſtabliſhed and ſecured in bank, promiſſory bills are iſſued upon the faith of the bank. Theſe bills, from a bank of good credit, will paſs currently for caſh, becauſe caſh will be given for them at the bank. They repreſent the property in the fund; and to ſo great an amount as the bills ſpecify, it is inveſted in them, and they are evidence of that right; therefore they go under the ſame denomination as the ſpecies they repreſent, and are reckoned as ſo much caſh. The promiſe of God, and the goſpel of Jeſus Chriſt, is *heaven's bank bill;* and as the ſubſtance of things hoped for is faith, the evidence of things not ſeen bears the ſame denomination, and with the greateſt propriety is reckoned as faith.

Theſe treaſures of the unſeen world, the precious things of faith, were all comprised in the reward promiſed to Chriſt in the covenant of redemption, whereby he was *appointed heir of all things.* By his Father's will, and his own covenant righteouſneſs, the whole inheritance belongs to him; wherefore the promiſes are all made out in his name, and the intereſt ſecured to him for his uſe and advantage for ever. Hence the name of Chriſt is uſed to expreſs the unſearchable riches of the promiſes; it ſtands for the whole goſpel, and to preach Chriſt is to preach the *whole counſel of God: For the Son of God Jeſus Chriſt, who was preached by us, even by me, and Sylvanus, and Tymotheus, was not yea and nay, but in him was yea.— For all the promiſes of God in him are yea, and in him amen, unto the glory of God by us.* 2 Cor. i. 19, 20. As the glory of God is the glory of benevolence, the things put into the hands of Chriſt, both in their nature and in their deſtination, were liberal things; they *all* were the things of God's free ſpirit, and bare the diſtinguiſhing inſcription of the glory of heaven, *to be given away*; and this, to the bleſſed Saviour, gave them their higheſt value, and made them moſt perfectly his own, that they bore thus the impreſſions of his own heart, and as the gifts of the God of love, of ineſtimable price, were deſtined to *the glory of his grace.* His glory, therefore, as being *full of grace and truth*,, appears in his ability and freeneſs to enrich others with *all riches in himſelf.* This, indeed, is *the*

glory, as of the only begotten of the Father; and *this* he manifeſted towards us, by his giving himſelf for us.

The death of Chriſt operated upon the promiſes like an indorſement, or the ſuperſcription of the name of the owner, upon a bond; by which it has a public credit, and the right of property in that name is transferred to the bearer or holder, whoever he be; or if the matter be conſidered in the view of being a will or teſtament, it becomes of force, and the intereſt bequeathed paſſes to the heirs, by the death of the teſtator. The promiſes being thus the property of Chriſt by his death, were ſigned over as a *charity* to the world, with a free invitation to all men to come and receive the bounty, with no other qualification than that of their being needy ſinners; and with a promiſe that they ſhall enjoy it as their own for ever, upon the ſimple *evidence* of their *holding faith*, or their *keeping the word of God and the teſtimony of Jeſus Chriſt.* This evidence is equally free for all;—it is as free for one man as another;—it is in its nature as free and unconfined as the air which we breathe. The evidence of things not ſeen, in the goſpel of Jeſus Chriſt, can no more be bound than the beams of the ſun; and is as much a common bounty, as is the light of day.

Sing, O ye heavens—'tis deep and high!
More than the waters of the flood!
Shout, all the earth—behold, 'tis nigh!
It comes unsought, the gift of God!

It is plain, however, that they only who receive the evidence of things not ſeen, and *keep the faith*, can thereby be benefitted.—Were a poor man to have preſented him from a wealthy neighbour, his endorſed ſecurity for a great ſum on demand;—but ſhould he refuſe the favour, or taking it, ſhould he deſtroy the evidence of the intereſt, by trampling the bond, with his benefactors name upon it, as a worthleſs thing, under his feet, what would it profit him?—If men hate the light, and will not come to it; if they ſhut their eyes, and love darkneſs rather than light; what will it avail them, that light is come into the world? In the nature of the caſe, to be benefited by the infinite mercy, we muſt receive that *evidence* of things not ſeen, which gives a title to the kingdom of heaven, and hold it faſt, and let no man take our crown. By this is meant, that we prize the intereſt, that we take a hearty ſide in the cauſe, and that by word and by deed, we make the confeſſion of Jeſus Chriſt *our own*. Nothing more is neceſſary for the poſſeſſion and enjoyment of this, than of any other gift; it muſt be received and kept in hand. And certainly it is as much within the reach of one man to avail himſelf of this advantage, as for another;—one man has as good a warrant to take up the cauſe of Chriſt, to intereſt himſelf in it, and ſo to make it his own, as another: and we may be aſſured, that none who hear the goſpel, will fail of inheriting the bleſſing, but thoſe ſtupid, blind, and profane perſons who, for the trifles of time and ſenſe,

will *barter* a kingdom of righteouſneſs, and a crown of life.

Jeſus Chriſt came into the world to bear witneſs unto the truth, and to *confirm the promiſes made unto the Fathers*; which promiſes to Abraham, &c. may be ſummed up in a country and a ſeed; a country for a poſſeſſion, and a ſeed to inherit it; particularly, the anointed one, who ſhould redeem the poſſeſſion, drive out the enemy, and bring in his brethren to inherit it for ever. The truth, therefore, contained in the promiſes, is the truth of the kingdom of God; and hence, in confirming the promiſes, Chriſt declared and teſtified the truth of the kingdom of heaven, as in his confeſſion before Pontius Pilate; and ſo gave to the world his evidence for the truth of God, by the ſeal of his own blood. Whoever, therefore, receives and holds this good confeſſion and teſtimony of Jeſus Chriſt, reſpecting the promiſed redeemed world, and his and his peoples' kingdom, is an heir of promiſe; for he receives and holds the word of promiſe, even the truth or *faith which was once delivered unto the ſaints;* and which is the ſealed evidence, and uncontroverted ſecurity of things not ſeen.

How different is this righteouſneſs from that of the law! and this way of ſalvation from that of works! By grace are ye ſaved! *Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things ſhall live by them. But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in*

thy heart, who ſhall aſcend into heaven? that is, to bring Chriſt down from above. Or, who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead. But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

This *ſaving* confeſſion, embracing the unſeen glory of Chriſt, and the power of the reſurrection world, is preciſely the ſame that was witneſſed by the Lord himſelf. It is the goſpel which was preached by Paul.—At Rome, *when they had appointed him a day, there came many to him; to whom he expounded and teſtified the kingdom of God, perſuading them concerning Jeſus.* Acts xxviii. 23.—*And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him, preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt.* Verſes 30, 31. This is manifeſtly the grand theme of the ancient ſcriptures. Paul could boldly appeal to king Agrippa, who was well acquainted with the ethics and expectations entertained among the Jews, that preaching and teſtifying in this manner, was *ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come: That Chriſt ſhould ſuffer,*

and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light to the people and to the Gentiles. And this we ſee alſo was the hope of Abraham, Iſaac, and Iſrael; as when, for preaching and teſtifying concerning Jeſus and the reſurrection, Paul was bound and carried to Rome, he called the chief of the Jews together, and ſaid unto them, *For this cauſe have I called for you, to ſee you, and to ſpeak with you: becauſe that for the hope of Iſrael I am bound with this chain.*

In the doctrine of the kingdom, therefore, the whole divine ſyſtem is compriſed; and by means of this goſpel of Chriſt, we are able to acquire the moſt extenſive knowledge of the only true God: Hence, ſays Chriſt, *He that hath ſeen me, hath ſeen the Father.* And, ſays the apoſtle, *It pleaſed the Father, that in him ſhould all fulneſs dwell.* Col. i. 19. And again, *For in him dwelleth all the fulneſs of the Godhead bodily.* Chap. ii. 9. Diſplaying the truth of Chriſt is, hence, diſplaying the Godhead; and the preaching among the Gentiles, *the unſearchable riches of Chriſt*, is to *make all men ſee what is the fellowſhip of the myſtery which, from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God, According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: In whom we have boldneſs and acceſs with confidence by the faith of him,*

Eph. iii. And when we are *able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; And to know the love of Chriſt, which paſſeth knowledge*, we ſhall *be filled with all the fulneſs of God.*

God is light, and in him is no darkneſs at all; and it is the nature of light to illuminate.—Wherefore, with all the fulneſs of God dwelling in him, *the Lord is a Sun;* and he ariſeth upon the world *with healing in his beams.* As all the promiſes are in Christ, and he is full of the truth of God, his appearing is the riſing up of *the faithful and true witneſs*, and muſt of courſe give the evidence of things not ſeen. And when this light, from the face of Jeſus, ſhineth in the hearts of men, they become *light in the Lord*, children of the light and of the day, and *ſhine as lights in the world*; receiving the evidence of *life and immortality*, as the truth is in Jeſus, they are conſtrained irreſiſtibly to confeſs it, and by word and deed to *give* evidence of the divine reality of the goſpel to others. True believers are *manifeſtly declared to be the epiſtle of Chriſt*, known and read of all men: *Ye are my witneſſes, ſaith the Lord.*

The evidence of things not ſeen is the *ſeed of God*, brought into the world by the *Sower;* who thought it *more bleſſed to give than to receive;* to be *diſperſed abroad*, and ſown for a harveſt of *life and immortality*.—In the Parable of the Sower, the ſeed is ſaid to be *the word*, Mark iv. 14. that is *the word of God*, Luke viii. 11. which is *the word of the kingdom*, Matth xiii. 19. And when this ſeed is

ſown in a *good ground*, it *beareth fruit, ſome thirty fold, ſome ſixty*, and *ſome an hundred*.—And as they who receive *the light of the Lord*, are called *light in the Lord*; ſo, they who receive the ſeed of God, are themſelves the ſeed or children of God; as in Matth. xiii. 38. *The good ſeed are the children of the kingdom*.; for, in receiving this word of life, they are regenerated and born of it, and ſo become the *children of God by faith*.—*Being born again not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever*. 1 Peter i. 23.

As this evidence may be ſummed up in the reſurrection of our Lord Jeſus Chriſt, this alone is ſometimes conſidered as the life-giving power, and ſeed of immortal glory; as in 1 Peter i. 3, 4. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope*, by the reſurrection of Jeſus Chriſt from the dead, *to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you*.

They, in whoſe hearts the ſpirit of error and tranſgreſſion worketh, are properly ſtyled *the ſeed of the ſerpent*, and *children of the wicked one*; for, *Who is a liar, but he that denieth that Jeſus is the Chriſt?* This is the ſeed from whence is the offſpring of the devil, *who abode not in the truth, becauſe there is no truth in him; and when he ſpeaketh a lie, he ſpeaketh of his own; for he is a liar*, and the father *of it*. So on the other hand, they who receive the ſeed or word of the kingdom, are

with propriety conſidered as being of jezreel, *the ſeed of God;* for they are of the truth, and the truth is of the Father; therefore, *Whoſoever believeth that Jeſus is the Chriſt is born of God.* 1 John v. 1. And, as *wickedneſs proceedeth from the wicked*, they who are of the devil will do his luſts, ſow his errors, and propagate his lies; and, in ſome way or other, will be engaged againſt Chriſt; ſo likewiſe, they who are of God will do the truth, confeſs and propagate it, and, *as workers together with Chriſt*, they will themſelves become ſowers of the ſeed of the kingdom; and thus, in the very deed, will ſhare in the bleſſedneſs of the liberal man, who *hath diſperſed*, who hath *given to the poor*, whoſe *righteouſneſs endureth for ever*.

As the huſbandman by ſowing his ſeed preſerves it, which otherwiſe would be conſumed and loſt, whilſt, at the ſame time, the encreaſe of it affords him ſuſtenance; ſo, the righteouſneſs of him who diſperſeth, or ſoweth the word, being *the righteouſneſs of faith*, conſiſting in the ſeed itſelf, *remaineth for ever*.—*For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.*—*I will hear, ſaith the Lord, I will hear the heavens; and they ſhall hear the earth; and the earth ſhall hear the corn, and the wine, and the oil; and they ſhall hear jezreel.*

This word of the kingdom, and evidence of things not ſeen, is the *grain of muſtard-ſeed*, which a man ſowed in his field, and which, in the ſtate of ſeed, is very ſmall, but, in its

growth, becometh great, ſo that the birds of the air come and lodge in the boughs thereof.—It is the leaven, which a woman took and hid in three meaſures of meal, until the whole was leavened.—It is a treaſure hid in a field, the which when a man hath found, he hideth, and, for joy thereof, goeth and ſelleth all that he hath, and buyeth that field.—It is the pearl of great price, which the wiſe merchant-man, when he had found it, eſteeming it better than the merchandize of ſilver, and the gain of it more to be deſired than fine gold, went and ſold all that he had, and bought it. It is a net that was caſt into the ſea, and gathered of every kind; which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.—It is the good vineyard, yielding a thouſand fold, which is let out to huſbandmen, who muſt render to the owner the fruits thereof in their ſeaſons.—Such are the goods of the great Houſeholder, committed to the care and improvement of his ſtewards, who muſt give to their Lord a ſtrict account of their ſtewardſhip, in which it is required *that a man be found faithful.*—And of this nature alſo are the talents which the nobleman, travelling into a far country, gave to his own ſervants to occupy in his abſence; and for the wiſe and faithful improvement of which they will be reckoned with, when, having received for himſelf a kingdom, he ſhall return to deſtroy his citizens that hated him, and ſaid, we will not have this man to reign over us; together with the wicked ſervant,

who misimproves his money; and to share out cities to them who love him, and have been faithful in a few things.

This is the living bread which came down from heaven, of which if any man eat, he shall live for ever. And because it is brought forth and given to the world in the death and resurrection of the Lord Jesus Christ, he said to the Jews, *Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.—As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*—It is the living water which Christ giveth to them who asketh of him; of which whosoever drinketh shall never thirst; but it *shall be in him a well of water springing up into everlasting life.* And this is that immortal principle in the children of God, which, in their darkest and heaviest hours, holds their hearts waking, and forbids them to sleep as do others. On account of this never-failing principle, they cannot sin as do others. *Whosoever is born of God doth not commit sin; for* his *seed remaineth in him: and he cannot sin because he is born of God.* John iii. 9. that is, according to the view here taken of sin, he that is born of God cannot cease to love Christ, neither can he hate his brother.—Peter, though tossed by the power of satan as

in a ſieve, and his own righteouſneſs flew away like chaff, was yet ſaved as a grain of wheat; for his faith failed not; his watchfulneſs failed—his good conduct failed—his morality failed—his *virtue* failed; but, under the gloom of ſo heavy a night, and the panic of ſuch a ſurpriſing temptation; his drowſineſs, his raſhneſs, and his timidity; his denying that he was with Jeſus of Galilee, with his curſing and ſwearing that he knew not the man; though they concealed, they did not extinguiſh the yearning of his bowels for his ſuffering Lord.—A ſentiment that moment exiſted in his heart, which bound up his ſoul with the life of Chriſt. Peter never ceaſed to love Jeſus; yea, this ſeed of God in the heart of a believer, howſoever for a moment it may be depreſſed; in the ſtrength of its incorruptible nature, and in its certain effects, is infinitely an over-match for all the enticements of life, or the terrors of death, or any other poſſible temptation of earth or hell.

The fowls of the air may pluck away the ſeed that falleth, and lieth uncovered by the way-ſide; the ſun, when it is high, will ſcorch its tender blades, when it ſpringeth up in ſtony ground, and has no deepneſs of earth for a root; and the thorns will choke and render unfruitful that which is ſown among them in ground not broken up; but, when it is received into an humble, a broken and contrite heart, it will not fail to ſtrike a *root* too deep for ſatan to find, and his cropping the blade, will only cauſe it to grow with more ſtrength. The heat of tribulation or perſecution, ſo far

from deſtroying, will improve its growth, and quicken and force forward its bleſſed harveſt; and the cares of this world, and the deceitfulneſs of riches, and the luſts of other things, inſtead of overgrowing, will themſelves be overgrown and ſtifled by it. In an humble and regenerate heart, the word of the kingdom is *ſovereign*, and will as certainly live and reign, as that the Lord Jeſus will live and hold the empire of *the world to come*.—The regenerate heart is a part of that new world.

Being born of the word of God implies, that the heart is changed and aſſimilated to the divine nature; and, therefore, he that believeth on the Son of God, *hath* the *witneſs*, or the evidence of things not ſeen *in himſelf*; he has a knowledge of the reality and glory of eternal things, not merely from their external evidences, but in taſting and experiencing their divine nature. The truth, as it is ſhewn in the death and reſurrection of Chriſt is in the ſecret of his ſoul; for his dying love is ſhed abroad in his heart, and he is alſo quickened by the power that raiſed him up from the dead. And, as in nature, things attract to themſelves; and, in the moral world, we obſerve, according to the proverb, that *like loves like*; ſo the new-born ſoul will thirſt for God, for the living God, and aſpire to riſe to the full enjoyment of its better portion.

" Rivers to the ocean run,
" Nor stay in all their course;
" Fires ascending seek the sun;
" Both speed them to their soucre.

"So a soul that's born of God,
"Pants to view his lovely face;
"Upward tends to his abode,
"To rest in his embrace."

This evidence, irresistible in the minds of all who are effectually called, will necessarily separate them from this world; for having seen the promises afar off, and being persuaded of them, and embracing them, they will confess that they *are strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.* And truly, with these things in view, this world must appear an object undesirable and unworthy of their pursuit. For the same evidence that proves to them, that the unseen world is pure and immortal, proves that this is corruptible and perishing—the same that proves that another world is approaching, proves that this is passing away. And being thus kept, by the mighty power of God, *through faith*, they are effectually secured and saved from the lusts and pollutions of this present evil world; and are prepared for a free admission into that holy and beloved city, where no unclean thing shall enter. *Thanks be unto God for his unspeakable gift!*

Section 3. *Faith the Anticipation of future Things.*

As the evidence of future and eternal things is faith, that action of the heart and

mind which is in agreement with it, is alſo called faith; for there is nothing in the human heart in agreement with the word of God, but what is generated by it, and proceeds from it; and things of the ſame ſpecific nature, are always conſidered under one common name.

If the ſeed be wheat, the blade and ſtock that ſprings from it, is alſo wheat; in the tree, as is the root, ſo are the branches—*If the root be holy, ſo are the branches*—and if the root of the tree be faith, ſo will be the fruit of it—as Chriſt called his word *living water*, the ſpringing of it in the believer is alſo called water—*Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.* John iv. 14. As the ſubſtance of things, therefore, being the covenant righteouſneſs of God, is faith; and the goſpel of Chriſt, in which this righteouſneſs is revealed, is conſidered as being the ſame thing—the anticipation of it in the mind of the believer, or that new born affection, ſpiritual taſte, or ſingle eye, to which this righteouſneſs is revealed, is alſo properly conſidered under the ſame denomination.

Hence, ſays the apoſtle, *I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.—For therein is the* righteouſneſs *of God revealed from* faith *to* faith: *as it is written, The juſt ſhall live by* faith. Romans i. 16,

17. There can be no doubt that the gospel itself is often called faith, as in Galatians i. 23. He *preacheth the faith which once he destroyed:* And 1 Tim. i. 19. *Holding faith and a good conscience.* In other places, faith is used for Jesus Christ and his righteousness, as in Gal. ii. 20. *I live by the faith of the Son of God*; but Jesus Christ is the bread of life: And Jude 20. *Building up yourselves on your most holy faith*: but Jesus Christ is the only foundation to build upon. And sometimes faith is put for the exercise of the heart in obedience to the gospel, as in Gal. v. 22. *But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith:* And Rev. ii. 19. *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.* And these several views of the *mystery of faith*, are given us distinctly in the passage just quoted, Rom. i. 17. in which we may contemplate the whole glorious subject, viz. *Faith* the substance of things hoped for, or the righteousness of God in Christ, *which is revealed* in the gospel; *faith* the evidence of things not seen, or the gospel itself, *in which* the covenant-righteousness of God is revealed; and *faith* the anticipation of future things, or that approving taste or open seeing eye, in the regenerate mind, *to which* the faith of God is revealed. O the inestimable worth of the gospel! Well might the apostle be confident, when *therein the righteousness of God is revealed from faith to faith*; and Christ was thereby revealed *in him:* It is as high

as heaven, what can we not thereby do? Deeper than hell, what can we not thereby know? *He that believeth ſhall not be aſhamed.* A view of the glorious truth, very ſimilar to this, is given in 2 Cor. iii. 18. where the goſpel, as the miniſtration of the ſpirit and righteouſneſs, is conſidered as a glaſs or mirror, in which, beholding with open face the glory of the Lord, we are changed into the ſame image, *from glory to glory.*

'In the goſpel, *the juſtifying righteouſneſs* 'of God our Saviour, it is conceived, is re- 'vealed from the faith of Chriſt to the faith 'of the righteous; who, as he contemplates 'the *faith*, or *faithfulneſs*, of Chriſt, in his '*fulfilling* the covenant of *redemption*, gains, '*thereby*, a fair view of the juſtifying righte- 'ouſneſs, which is revealed in the goſpel.— 'This faith, or faithfulneſs, of Chriſt is reveal- 'ed in the goſpel, as the foundation of the 'juſt man's life, and is that by which he is 'ſuſtained, the juſt, or juſtified, man lives 'by faith as one lives by food. The believ- 'er's faith is *ſpiritual life*, ſupported, not 'by itſelf, but by the doctrine of Chriſt's '*faith*, which is the rock and the manna that 'ſuſtained the church in the wilderneſs.— 'Chriſt's *faithfully accompliſhing the work of* 'redemption, called his faith, is an object of 'our faith, and the meritorious ground, or 'the procuring cauſe of our life. *I live*, ſays 'the righteous; *yet not I, but Chriſt liveth in* '*me: and the life, which I now live in the* '*fleſh, I live by the faith of the Son of God,* '*who loved me, and gave himſelf for me.* Gal.

'ii. 20. The Son's loving us, and giving him-
'ſelf for us, *a ſacrifice for ſin*, according to
'his engagement in the covenant of redemp-
'tion, or the keeping and performing of his
'word, with his Father, is his faith. This
'is the hope-giving conſideration, that ſends
'on life; and that for the ſake of which,
'God gives *ſupplies of the ſpirit of life in*
'*Chriſt Jeſus*. Our faith cannot feed upon
'itſelf; it cannot live by itſelf; its life muſt
'be ſuſtained by a divine ſource.——To
'ſuppoſe that the juſt lives by his own faith,
'is as prepoſterous as to ſuppoſe that he
'lives by his own life; for his own faith
'is his own ſpiritual life. The text in Habak.
'ii. 4. *The juſt ſhall live by his faith*, is, in the
'Greek Bible, *The juſt ſhall live by* MY FAITH.
'In the New Teſtament writings, which look
'to this text, there is made no mention of the
'relative terms, *his* or *my*; but it is menti-
'oned that the juſt ſhall live by *faith, by the*
'*faith of the Son of God*. This language gives
'us the true ſenſe of Habakkuk, and ſettles
'the doctrine of life upon a ſure foundation.
'In this view, we can ſee ample proviſion for
'our faith, and the means by which our faith
'draws down the ſupply of the ſpirit to ſup-
'port our hope. Faith appears, hence, to
'be of great uſefulneſs in the hope of the
'righteous, and eſſential to his joys and
'comforts.' [*Avery.*]

The natural man receiveth not the things of the ſpirit of God: for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpi-

ritual judgeth all things. 1 Cor. ii. 14, 15.—Believers know the things of the ſpirit experimentally, as we know honey, milk, wine, or any food, by the taſte; or by actually partaking of them with appetite and reliſh—in this way they *perceive* and *diſcern* them—other knowledge is hearſay, but this is certainty. And, in order to this enjoyment, our minds muſt, needs, be formed with love to the good in view—there muſt be in us a taſte to receive it with reliſh, as the palate taſtes his meat, or as the philoſopher taſtes the beauties of the rainbow, or the muſician the harmony of ſounds. But the natural man is deſtitute of this; therefore, to our diſcerning and knowing the things of the ſpirit, it is eſſentially neceſſary that we *be born of the ſpirit* and be *taught by him, as the truth is in Jeſus.* By an impartation of the ſpirit, we are made ſpiritual; and having in us an aptitude for theſe things, and a ſpiritual hunger, we ſhall taſte and ſee their worth.

In the work of regeneration, by the power of God, through the knowledge of Chriſt, we are made partakers of the divine nature, and have an anticipation of the ſubſtance of things, *whereby*, ſays Peter, *are given unto us exceeding great and precious promiſes; that by theſe ye might be partakers of the divine nature.* 2 Peter i. 4. And ſays John, *ye have an unction from the Holy One, and ye know all things.* 1 John ii. 20. In this way, by an impartation of the Holy Spirit of promiſe, or by *an unction from the Holy One*, a

taſte is formed for ſpiritual good, and the true knowledge of it is given, which affords a divine entertainment, and an unſpeakable anticipation of eternal enjoyment. And believers, poſſeſſing this taſte for the object of faith, God, *the living God*, as he is manifeſted in the word, or in Chriſt; and this divine principle remaining in them, and increaſing with increaſing views of the glory of God, they have a witneſs in themſelves, not only of the reality and glory of the object, but alſo of their own intereſt in it—Chriſt is in them the hope of glory—the peculiar operations of the eternal truth in them, witneſs that they are in the actual poſſeſſion of it—the promiſes, known and experienced in their life giving, life ſupporting, and ſoul ſanctifying nature, authorize their anticipation of eternal bleſſedneſs; and thus, *the ſpirit itſelf beareth witneſs with our ſpirits, that we are the children of God.* The whole myſtery of faith is, therefore, of one nature—faith the ſubſtance of things hoped for, is as the body of the ſun—faith the evidence of things not ſeen is as its beams, or ſhining light—and faith the anticipation of future things, or the grace of faith, is as the light received in the open eye, and enlightening the whole body, to the praiſe of the beneficent ſource.

'A taſte being formed, by the divine unc-
'tion, to reliſh this good, it enlivens the paſ-
'ſions, and creates the moſt vehement deſires.
'The mind, controuled now by the taſte, as
'directed by truth, turns away from every
'other object, as undeſirable, and reaches af-

'ter God, as the only ſatisfying portion. The
'paſſion of the mind, in this caſe, is fitly call-
'ed longing. *Behold*, ſays the Pſalmiſt, *I*
'*have longed after thy precepts: quicken me*
'*in thy righteouſneſs.* Pſal. cxix. 40. The
'ſtrongeſt expreſſions are employed to de-
'ſignate the religious feelings of the righte-
'ous; and when God is the ſpecial object,
'the whole ſoul goes out after him. This is
'the language of the longing ſoul: *O God,*
'*thou art my God; early will I ſeek thee: my*
'*ſoul thirſteth for thee, my fleſh longeth for*
'*thee, in a dry and thirſty land, where no wa-*
'*ter is: To ſee thy power and thy glory, ſo as*
'*I have ſeen thee in the ſanctuary.* Pſal. lxiii.
'1, 2. The paſſion of longing for water, when
'parching with thirſt, in a dry land, where
'no water is, is not more ſtrong and vehe-
'ment, than is a holy longing after God. In
'the eyes of the righteous, no object is ſo
'beautiful, ſo engaging, as God's power
'and glory, as he hath ſeen him in Chriſt,
'the true ſanctuary; who for ages, was the
'illuſtrious antitype, or original, of the
'worldly ſanctuary, in the tabernacle and
'temple. This ſight is raviſhing; it gives
'joy unſpeakable and full of glory; and it
'is ſuited to keep up, and to encreaſe, in the
'ſoul, everlaſting longing after greater ma-
'niſeſtations of God in Chriſt.'

This is a purifying faith.—It is ſaid, Acts xv. 9. that God put no difference between the Jews and Gentiles, *purifying their hearts by faith.* God is the ſtandard of purity, to which we are to conform. *He is the Rock, his work*

is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he. Deut. xxxii. 4.—Therefore, in prospect of enjoying the object of faith, God in Christ, the believer will purify himself.—*Every man that hath this hope in him purifyeth himself, even as he is pure.* 1 John iii. 3. And when the believer purifies himself, *even as God is pure; i. e.* by keeping the eternal standard of purity in view; sensible of remaining, indwelling corruption, the plague of the heart, he mortifies his lusts, and labors to be perfect in every good word and work; to be perfect, even as his *Father which is in heaven is perfect;* that there be in his heart, his affections, his religion, nothing but pure love; and that he be perfectly consecrated to God in spirit, soul and body.—He, hence, lives and grows up in *the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy,* James iii. 17. *Seeing,* says Peter, *ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.* 1 Pet. i. 22, 23.—*Pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* James i. 27.—In the practice of this faith it is, that the believer *cleanseth* himself *from all filthi-*

neſs of fleſh and ſpirit, perfecting holineſs in the fear of God. 2 Cor. vii. 1.—*For the grace of God, that bringeth ſalvation, hath appeared to all men; Teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; Looking for the bleſſed hope, and glorious appearing of the great God, and our Saviour Jeſus Chriſt, Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.* Tit. ii. 11—14.

To attain unto this purity, believers will labor and ſtrive, as men who run a race, or ſoldiers, who fight for a kingdom.—*I, therefore, ſo run,* ſays the Apoſtle, *not as uncertainly: ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt away.* 1 Cor. ix. 26, 27.—This being the way to bleſſedneſs, purity is made the higheſt object.—Believers, therefore, will deny themſelves, and take up their croſs, and exerciſe the greateſt mortification. The infinite holineſs, and everlaſting importance of the object in view, will fill them with the moſt ſacred *concern,* and their ſpirits will labor within them, to be holy as God is holy, and pure as Chriſt is pure. *Forgetting thoſe things which are behind, and reaching forth unto thoſe which are before,* they *preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.*

And, thus, they do not labor in vain, for

their faith, their evidence in themſelves will be brightened, their anticipation of eternal bleſſedneſs will be ſtrengthened. Their *path is as the ſhining light, that ſhineth more and more unto the perfect day;* and enduring their labors and trials, until *patience* has had her perfecting work, they find themſelves drawing on to their journey's end, to God the eternal reſt and portion of their ſouls; and that they have come already, as it were, to the ſuburbs of Glory.

This is an overcoming faith.—'So great 'and ſo deſirable is the good in view, and ſo 'ſure is the believer's hold of it, that he is 'armed to encounter every difficulty, and to 'break through every obſtruction in his way. 'Hope animates and fires him to the war. 'Oppoſition does but increaſe his zeal. *For 'we are ſaved by hope.* Rom. viii. 24. When 'nothing leſs than eternal glory is the object 'to be obtained; the inſurrection of enemies; 'like the kings of Canaan againſt Joſhua, 'combined to fruſtrate his enjoyment of the 'promiſed inheritance; far from diſcouraging, beſpeaks the importance of the good in 'purſuit, and ſtimulates to perſeverence.— 'Though our conflict be ſharp, long and trying, yet we *ſhall endure to the end*, that we 'may *be ſaved, rejoicing in hope of the glory of 'God.—And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh 'patience; and patience experience; and experience hope.* Rom. v. 3.—This conſtraining 'hope, though it have every thing to try it, 'in a long and dangerous march, through a

'land of foes; every where infested with fie-
'ry serpents, and braved with hunger and
'thirst, and with the scorning of many; this
'hope prompts now, as it did Caleb and
'Joshua, to *follow the Lord wholly*.'

This is very different from the hope of one, who, having put his hand to the plough, looketh back; or, the anticipation of the Israelites, who, upon the shore of the Red Sea, *believed* God's *words*, and *sang his praise*; but *soon forgat his works*, and *waited not for his counsel*; or as, at Sinai, they said, *All that the Lord hath said will we do and be obedient*, but looked back into Egypt, and fell in the wilderness. One, whose hope is ill-founded, when he comes to the up-hill labor, and the patient sustaining of the trial of faith, is likely to feel little zeal for enduring hardship, and will shun the cross.—He may, for a season, rejoice in the light of truth; nevertheless, *when tribulation or persecution ariseth, because of the word, by and by, he is offended*.—This man, *whose heart departeth from the Lord, shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited*. Jer. xvii. 5. 6.—But, *Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit*. Jer. xvii. 7, 8.

The truth of the kingdom of Jesus Christ and his saints, is the good man's hope set before us in the gospel; *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail. Whither the forerunner is for us entered, even Jesus, made an high-priest for ever after the order of Melchisedec.* Heb. vi. 19, 20.—'Jesus, 'the forerunner, within the vail, in the hea-'vens, does, in his priestly office, take hold of 'God's covenant, and intercedes, that on the 'account of his doing the work of redemp-'tion, his people may be with him where he 'is, that they may behold his glory. His in-'tercession, founded upon this work, takes 'hold of the promise of a seed made to the 'Son, as the anchor takes hold of the ooze, 'at the bottom of the sea, and secures the ship 'from the power of the storm.'—And the believer, anticipating this strength of Christ, holds *fast the confidence, and the rejoicing of the hope firm unto the end.* Heb. iii. 6.—*Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*—The just shall live by faith; and by persevering in grace, he is distinguished from the hypocrite, and is proved to be, *not of them who draw back unto perdition; but of them that believe, to the saving of the soul.* Heb. x. 39. And, *rejoicing in hope, patient in tribulation, continuing instant in prayer*, he has comfort as an heir of promise. *The righteous, also, shall hold on his way, and he that hath clean hands shall be stronger and stronger.* Job xvii. 9.

Section 4. *Juſtification by Faith.*

The view of the ſubject of juſtification, which is preſented in this connexion, is very comprehenſive, and embraces the *ground*, generally, of our pardon and acceptance with God, together with our adoption and ſanctification, or, our being *ſet apart for himſelf*; and, finally, of our glorification.——This ground, according to Paul's doctrine, is *faith*.—*Where is boaſting then? It is excluded. By what law? Of works? Nay: but by the law of faith.—Therefore, we conclude, that a man is* juſtified by faith *without the deeds of the law*. Romans iii. 27, 28.——*Seeing it is one God, which ſhall* juſtify the circumciſion by faith, and the uncircumciſion through faith, verſe 30.—*Therefore, being* juſtified by faith, *we have peace with God, through our Lord Jeſus Chriſt*. Rom. v. 1.—*The ſcripture, foreſeeing that God would* juſtify the heathen through faith, *preached the goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed*. Gal. iii. 8.—*Wherefore the law was our ſchool-maſter, to bring us to Chriſt, that we might be juſtified by faith*, verſe 24.

It has always been found that men are prone to ſelf-righteouſneſs; they make their own righteouſneſs the ground of their dependence, as naturally as water runs down hill; hence, they have unceaſingly attempted to pervert the goſpel, by ſubſtituting *the law*

of works for the *law of faith;* and the *righteouſneſs of the law* for the *righteouſneſs of God.* —In order to diſtinguiſh the goſpel juſtification from that of the law, and to ſhew that it was founded in a righteouſneſs of a different nature, the ancient believers uſed to call this which is by faith, *the juſtification of life;* and this well agrees with the word of our Lord, *Becauſe I live, ye ſhall live alſo.* In the view of which righteouſneſs, the pureſt deeds of the law may well be called *dead works.*

But no invention of ſelf-righteouſneſs has been more ſucceſsful, and has more fatally corrupted the goſpel, than the modern, prevalent and ſpecious ſcheme of admitting that we are juſtified by faith, whilſt, at the ſame time, the faith of the creature is laid hold of and ſubſtituted for the faith of Chriſt. This ſentiment of our being juſtified by our own faith in Chriſt, inſtead of the faith of Chriſt, crept forward, in a great meaſure, through the careleſſneſs of preachers and writers, in uſing the term generally, and not diſtinguiſhing faith, the *ſubſtance* and *evidence*, as it is in Chriſt, from the *anticipation*, or, the exerciſe of the believer towards him; but having ſecretly gotten ground, it has of late been boldly advocated by ſome who ſtood high, and have had great influence in the church.

The inſpired writers, however, and particularly our apoſtle, very carefully diſtinguiſh the faith by which a man is juſtified, from every thing which might be conſidered as righteouſneſs in the creature. Their language is this, *Even the righteouſneſs of God which is*

by faith of Jeſus Chriſt. Rom. iii. 22.—*I live by the faith of the Son of God.* Gal. ii. 20.—*Ye are all the children of God by faith in Chriſt Jeſus,* chap. iii. 26.—*In whom we have boldneſs and acceſs, with confidence by the faith of him.* Eph. iii. 12.—*And be found in him, not having mine own righteouſneſs,* which is of the law, *but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* Philip. iii. 9.—*Thou holdeſt faſt my name, and haſt not denied my faith.* Rev. ii. 13.—*Here are they that keep the commandments of God, and the faith of Jeſus.* Rev. xiv. 12.—The reaſon why Paul ſo particularly diſtinguiſhed the ground of juſtification, and his laying ſuch ſtreſs upon this view of its being *the faith of Chriſt,* may be traced to his great commiſſion to preach the goſpel among the Gentiles, in which this diſtinction is expreſsly given, and with which it cloſes, in a manner that could not fail to make the moſt ſolemn impreſſion upon his mind, as though the whole weight of his embaſſy reſted upon his maintaining this truth. This may be ſeen, Acts xxvi. 18. *Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee, To open their eyes, and to turn them from darkneſs to light, and from the power of ſatan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified, by faith that is in me.*

Some have inſiſted, that this manner of expreſſion may ‘ naturally be underſtood to ‘ mean faith in Chriſt, or the faith by which ‘ men believe in him, and of which he is the

'object.' [*Dr. Hopkins.*]——But, when we mean *faith in Chriſt*, is it natural to ſay, *faith that is in Chriſt?* If this had been the meaning, it doubtleſs would have been expreſſed in the active, and not in this paſſive manner. Certainly no words could be uſed to eſtabliſh the ſenſe to be the faith of Chriſt, more indiſputably, than thoſe frequently uſed by Paul.

This argument has been uſed in favor of the believer's faith, that 'ſince the apoſtle 'always means the faith of the believer, when 'he ſays men are juſtified by faith, except in 'theſe few places, it ſeems to be doing 'violence to thoſe, to underſtand them in 'quite a different ſenſe.'—But, it is taken wholly upon ſuppoſition, that the apoſtle means the faith of the believer in thoſe other places; the ſtrength of this argument lies, in forcing a ſenſe upon ſome paſſages which are leſs expreſs, and, from them, concluding againſt others, which are as expreſs as words can make them; this is reverſing the eſtabliſhed rule of finding how an author uſes a word; which is, to take the paſſages in which the word is uſed moſt definitely, and from them determine its ſenſe where it is uſed more freely.

Again, it is ſaid, that to ſay *the faith of Chriſt, the faith of the Son of God*, or *faith that is in Chriſt*, &c. 'is a very obſcure and 'unuſual way to expreſs the obedience and 'righteouſneſs of Chriſt.'—But to ſome people, *faith* does not ſeem an obſcure and unuſual, or an improper word whereby to ex-

preſs the *covenant righteouſneſs of Chriſt.* It is ſaid, moreover, that 'this phraſe muſt be 'underſtood to mean the faith of the believ-'er, in a number of other places; the follow-'ing are inſtances of it, Acts iii. 16. *Through 'faith in his name.*—In the original it is, '*Through the faith of his name.* Rom. iii. 26. '*The juſtifier of him that believeth in Jeſus.* 'In the original it is, *Him who is of the faith 'of Jeſus.*'—But what evidence is there, that Peter and John meant their own faith, when they ſay, *And his name, through the faith of his name, hath made this man ſtrong?* Why may they not be underſtood to mean as they ſaid, that the lame man was healed by the *name*, or *through the faith of the name of Jeſus Chriſt;* which is faith the *evidence* of things not ſeen? And the other paſſage, *Him who is of the faith of Jeſus,* is a phraſe ſimilar to that of Rev. xiv. 12. and evidently intends, as there, him who keeps the *word of God*, and the *teſtimony of Jeſus Chriſt.*

In the epiſtle to the Galatians, Chriſt's faith and the believer's faith are both mentioned in one text; and they are ſo clearly diſtinguiſhed, the one as being the ground of our juſtification, and the other as merely the circumſtance; that, were it not for the ſtrong bent of the human mind to ſelfrighteouſneſs, it would ſeem impoſſible that, in this manner, by ſubſtituting the one for the other, the doctrine of the apoſtle could be ſo ſtrangely miſtaken and perverted. See chap. ii. 16. *Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus*

Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.—This is a clear ſtatement of the glorious doctrine. We have *believed in Jeſus Chriſt*, that we might be *juſtified by the faith of Chriſt*. This was the profeſſion of evangelical Paul. How different from the modern profeſſion! Some people who would be thought evangelical, are careful to vary from this profeſſion only as it reſpects the *faith of Chriſt;* and can find it agreeable to their own views of the way of juſtification, by a ſmall amendment like this: *We have believed in Jeſus Chriſt, that we migh be juſtified by believing in Chriſt.*

Believing in Chriſt is neceſſary, doubtleſs, to our being juſtified by Chriſt; but to ſubſtitute our own faith for the faith of Chriſt, and in this way ſeeking to be juſtified, is not believing in Chriſt; it is merely believing in our own faith. This way ſeems ſo right to a man, that he can eaſily paſs over the groſs abſurdity. We eat bread, and are ſupported; not by the act of eating, but by the bread we eat—we run to a houſe, and are protected from the ſtorm; not by our running, but by the houſe into which we enter—the brood gather themſelves under the hen, and are warmed, nurtured, and ſecured from the bird of prey; not by their coming thither, but by the parent wings of the fowl. Thus the weak and defenceleſs flock, hovering to Shiloh, before the ſtorm and tempeſt, are ſaved by the Lord God of Iſrael, *under whoſe wings*

they are come to truſt. Chriſtian profeſſors were not, formerly, ſo reluctant in admitting Paul's conſtruction of this doctrine. Caſtalio, in giving the ſenſe of Acts xxvi. 18. writes, *Qui, quia in fidem meam venerunt, ſancti facti ſunt. Becauſe they have come into my faith,* &c.

Though a variety of terms are uſed in the ſcriptures, to expreſs the ground of the ſpecial divine favour towards ſinners, it is underſtood, that one and the ſame thing is ever intended. Iſaiah ſays, *By his knowledge ſhall my righteous ſervant juſtify many.* Iſai. liii. 11.

'As the Father, on the one hand had, from 'the beginning, ordained his Son to the work 'of redemption—as he had entruſted him 'with this w[illegible]—as he always upheld him in 'the execut[illegible] of this work—as he had de-'clared him, from the excellent glory, to be 'his beloved Son, in whom he was well pleas-'ed—and as he commanded the world to 'hear him—the Father, in a law ſenſe, *knew,* 'or acknowledged, publicly, the Son, as a 'righteous and faithful party in the cove-'nant. So, on the other hand, as the Son, 'early, accepted the Father's propoſal of the 'work of redemption—as he received into 'his heart, his Father's law, the law of re-'demption—as he came into the world, in 'a body prepared for him, at the time ap-'pointed, by the Father—as he always did 'thoſe things that pleaſed the Father—and 'as he was always obedient as a Son, and 'was always faithful as a ſervant, in his ful-'filling all righteouſneſs, or all the duties

'which he had covenanted to do—he did, 'properly, in a law ſtyle, *know* the Father, 'as his Father and his God, as a faithful par-'ty in the covenant; in whom he truſted, and 'on whoſe oath he relied, for the promiſed 'reward. His death was the moſt illuſtrious 'inſtance of his *knowledge* or *experience of* '*fidelity* in the covenant work of redemp-'tion.' [*Avery.*]

The knowledge which the Father had of the Son, and the knowledge which the Son had of the Father, is the everlaſting righteouſneſs; which, by the death and reſurrection of Chriſt, is brought in, and laid as the foundation in Zion. *As the Father knoweth me*, ſays the Son, *even ſo know I the Father; and I lay down my life for my ſheep. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* John x. 15—18.—His laying down his life, in obedience to the commandment which he had received, proves his love to his Father—it is the higheſt demonſtration of filial duty, for which he is worthy of parental love; and it is on the account of this knowledge, that the Father loves him.

It is plain, therefore, that *his knowledge*, by which he ſhall *juſtify many*, means the ſame as his *righteouſneſs*, for the ſake of which the Lord is *well* pleaſed. And ſince Chriſt has gone through the work, and ſince the Father

has accepted him in it, the foundation is ſure and permanent; and it is ſuited to beget in them that build upon it, the moſt unlimited confidence of ſucceſs. In the view of the ſtability and glory of this ground of hope in Chriſt, the believer can truſt his eternal all, and exultingly ſay, *I know whom I have believed.*

It is ſaid alſo, that we are *juſtified by his blood.* Rom. v. 9. This intends, evidently, the ſame ground of juſtification with his knowledge, or his faith, or covenant righteouſneſs, which he held unto the death.—Again, it is ſaid, that *God for Chriſt's ſake hath* forgiven you. Epheſians iv. 32. And that, *your ſins are forgiven you for his name's ſake.* 1 John ii. 12. Forgiveneſs from God, for Chriſt's ſake, and for his name's ſake, is forgiveneſs upon the ſame and only ground of forgiveneſs, the faith or covenant righteouſneſs of Chriſt. Moreover, when it is ſaid that God is not aſhamed to be called the God of believers, on the account of his having *prepared for them a city*; there is offered the ſame reaſon and ground of the divine favour; for the covenanted work of the Son, and covenanted reward of the Father, wherein the wretched and miſerable build their hope of favour and life, frame the *foundations* of the *city of foundations*, and compoſe the *glory* of the *habitation of glory.*

The righteouſneſs of God in Chriſt, it is believed, is the only ground of our hope.—The covenant righteouſneſs, ſubſiſting in the immutable engagement of the Son to per-

form the work of redemption, which the Father gave him to do, together with the security of the promise and oath of the Father, to reward him with a seed to serve him, and glory and a kingdom, upon the performance of the work—this righteousness, which is *of* the Lord. Isai. liv. 17—this righteousness, which is *in* the Lord. Isai. xlv. 24—this righteousness, which is *Jehovah* himself. Jer. xxiii. 6—is the only righteousness that can avail to the justification of the ungodly.—But this righteousness, which endureth for ever, by the death of Christ, is brought in; and, in the everlasting gospel, is exhibited as a free gift *unto all*, and is *upon all them that believe*. And though the righteousness of the law, being of a moral nature, can never be imputed or given to another; neither it, nor its benefits—and *the man*, and he only, that doth the works of the law, *shall live in them*; yet this divine righteousness may be bestowed upon, and made over to another, *i. e.* God can dispose of himself, and give away himself; and this righteousness, through grace, becomes ours as strictly, and in the same sense, as Christ is ours; and God in Christ is our inheritance and portion.

I have made a covenant with my chosen, says the Father, *I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations.* To this covenant the Son, David our King, gave the most ready consent, when it was proposed, and when the work was delineated, so that it was clearly before him; and in it he en-

gaged, with the pureſt zeal to perform it.—*Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me: in burnt offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein (which are offered by the law;) Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he might eſtabliſh the ſecond. By the which will, we are ſanctified through the offering of the body of Jeſus Chriſt once for all.* Heb. x. 5—10.

When it is ſaid, therefore, that we are juſtified by *the faith of Chriſt;* or that we are juſtified by *his knowledge*, or by *his blood;* or that we receive forgiveneſs of God, for his *name ſake;* or that we are made righteous *by the obedience of one.* Rom. v. 19. or that we are ſanctified by the divine *will;* or that God is not aſhamed to be called our God, on account of *a city* which he has prepared for us; or that grace reigneth *through righteouſneſs* unto eternal life; we are not to underſtand, that there are different ways for the exerciſe of the divine favour towards ſinners; but that all theſe, and many other like terms, are uſed in the ſcriptures, to expreſs the ſame and only ground of our pardon and acceptance with God.

In the numerous places, in which the reaſon of the divine favour is aſſigned, the only

difference obſerved, is that which relates to the diſtinction of the *ſubſtance* and *evidence* of faith—ſometimes, the righteouſneſs of Chriſt, as it exiſted from eternity, in his conſent to the covenant, is directly given; and ſometimes, that exhibition of his righteouſneſs, which he has made in the world, is more immediately in view; or, perhaps, it may be obſerved, that ſometimes the divine will is contemplated in all its parts; and ſometimes more particularly, the part of duty.

The will of the Father has always been a law to the Son. This law has always been in his heart; he has always delighted in it, and the Father has always loved the Son; he has always delighted in him, as his only begotten, and honored and glorified him with himſelf. And this everlaſting righteouſneſs is fully exhibited in the work of redemption; for, as the Son, in his ſervice-work, has given public evidence of his righteouſneſs, and fully declared his regard to the divine will, a foundation is laid for the Father to give public evidence alſo of *his* righteouſneſs, and declare his love to his Son, and his delight and pleaſure in his work.—This is done by his pardoning and juſtifying ſinners for his Son's ſake, according to his promiſe to him in the covenant.—*But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference: For all have ſinned and come ſhort of the glory of God; Being juſtified*

freely by his grace, through the redemption that is in Jeſus Chriſt; Whom God hath ſet forth through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. Romans iii. 21—26.——And all the honor which is conferred upon Christ declaratively, and all the favor which is conferred upon men, are to testify the divine acceptableneſs of his faith, or covenant righteouſneſs; evidenced *in his blood*, or in his making himſelf a ſacrifice according to the divine will.—God, now, has a reaſon to be aſſigned, as the ground of his ſhowing favor to ſinners; acting upon the ground of the exhibited righteouſneſs of his Son, God makes it to be ſeen, that he loves righteouſneſs and hates iniquity. God is, now, *juſt* to his own engagement, and *juſt* to his righteous ſervant; when, according to his promiſe in the covenant of redemption, he juſtifieth him who believeth in Jeſus.

Section 5. *Grace ſovereign through Faith.*

Grace is a *thread of gold*, appearing every where in the doctrine of the Old and New Teſtament; the whole ſyſtem of redemption diſplays it; and every one truly enlightened by the goſpel muſt ſee and admire it. Grace is uſed in the ſcriptures, in relation to the

whole, and every part of the work of redemption, from the foundation to the top-ſtone; though, perhaps, the moſt definite uſe of the term expreſſes an *act of government*, in which God ſhows favor to the guilty, as it is diſplayed in juſtification.

Grace is uſed, in relation to faith, as the *ſubſtance* of things hoped for, to expreſs the gift of righteouſneſs, as beſtowed upon us by the Father, and received by Chriſt, as our truſtee and ſurety, before the world began; and it is uſed, particularly, in relation to the *evidence*, to expreſs the redemption-work of Chriſt, together, with the *act* of government, proceeding upon this work, in which the righteouſneſs of God is fully diſplayed, in our pardon and acceptance with him; and it is alſo uſed in relation to the *anticipation*, to expreſs the fruits of righteouſneſs in the glorious, *moſt* glorious miniſtration of the ſpirit. —In a word, grace is uſed, generally, to expreſs the work of the Father, and of the Son, and of the Holy Ghoſt.—The work of redemption is grace! grace! *the manifold grace of God!*

The Father, of his mere good pleaſure, gave to us his Son, and, with him, he has given us *the kingdom*—he has freely given us *all things*. The Lord Jeſus Chriſt gave himſelf freely; no man took his life from him, but he laid it down of himſelf: and the Holy Ghoſt is the *free ſpirit*, the *ſpirit of grace*; and, by his free agency, we are effectually called. Our ſalvation is wholly of free, rich, and ſovereign grace. The goſpel is given freely

to the world; and, as the wind bloweth where it liſteth, ſo is every man viſited that is born of the Spirit; for he is *the God of all grace, who hath called us unto his eternal glory by Jeſus Chriſt.* 1 Peter v. 10.—Faith the *ſubſtance* of things, is the gift of God; faith the *evidence,* is alſo the gift of God; and the *anticipation* is received, not by the works of the law, but *by the hearing of faith.* Gal. iii 2.—*So then, faith cometh by hearing, and hearing by the word of* God. Rom. x. 17.—*For by grace are ye ſaved, through faith; and that not of yourſelves; it is the gift of God: Not of works leſt any man ſhould boaſt.* Eph. ii. 8, 9.

In the view of the kingdom of righteouſneſs, and the proviſion which God has made for a periſhing world, there is certainly no room for boaſting—no man has had a hand in this work—for this kingdom was prepared, and the rich proviſion was made and given to us in Chriſt before the world was—hence it is called grace—*According to his own purpoſe and* grace *which was given us in Chriſt Jeſus, before the world began.* 2 Tim. i. 9. And in the view of bringing forward, and exhibiting of this eternal proviſion to the world, all boaſting of men is utterly excluded—*For when we were yet without ſtrength—when we were enemies—in due time Chriſt died for the ungodly.* Rom. v. 6—10. And, with reſpect to the anticipation, in the nature of the thing, no glory can be due to the ſubject; for whatſoever be the merit of making a feaſt of fat things, of ſpreading out the proviſion upon the table, and of inviting and

conſtraining the poor and unworthy to come freely, and partake of it; no part thereof, ſurely, can be aſcribed to the indigent, ſelf-deſtroyed gueſts, merely for coming, feeding and feaſting upon the rich bounty.—— Whatſoever might be the merit of providing a ranſom for lawful captives and condemned priſoners, and of bringing to them the *good news* of their free and full liberation; certainly, there is none in their hearing and rejoicing in the *glad tidings*, and in their receiving and enjoying the liberty graciouſly beſtowed upon them: Or howſoever great, and infinitely meritorious, is the work which formed the orb of day, and which ſends forth daily, his golden rays to enlighten and animate the world, nothing of the virtue, nothing of the praiſe of the mighty deed belongs to us, who behold, and admire, and felicitate ourſelves in the glory that beams around us and upon us. *Where is boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

Grace ſuppoſes guilt and ill deſert in the object. The angels of light are not ſubjects of grace, for they have not ſinned. *The angels which kept not their firſt eſtate*, are not ſubjects of grace; for there is not laid a foundation, upon which it can be exerciſed towards them; for Chriſt took not on him the nature of angels. Were it not for Chriſt's mediation, our caſe would have been as deſperate as theirs—Chriſt's righteouſneſs is the only ground upon which grace can be exerciſed towards us.

This righteouſneſs gives riſe to the exerciſe and reign of grace. 'It is the leading ſen-'timent of the kingdom, on this head, that 'grace reigneth through righteouſneſs unto 'eternal life, by Jeſus Chriſt our Lord. Rom. 'v. 21. In this way, ſalvation is wholly of 'grace. *Therefore it is of faith, that it might 'be by grace.* Rom. iv. 16. Grace regards 'no good in us, as the moving cauſe, and is 'exactly what is needful and neceſſary for 'the children of Adam, who, *by his one of-'fence, were conſtituted ſinners*; and, hence, 'are *by nature the children of wrath*, or of 'depravity, and are expoſed to vengeance. 'We are to conceive of the work of Chriſt, 'as that it opened the way for grace to reign, 'and to hold an illuſtrious diſtinction, and 'appear to be grace. The believer, under 'every *diſpenſation of the grace of God*, is 'made to ſee that his ſalvation, from the be-'ginning to the end, is of grace through 'righteouſneſs.'

'There are ſome who would have us date 'the goſpel from the era of the incarnation; 'but the apoſtle Paul, we think, better un-'derſtood its origin. *The ſcripture foreſeeing*, 'ſays he, *that God would juſtify the heathen 'through faith, preached before the goſpel un-'to Abraham, ſaying. In thee ſhall all na-'tions be bleſſed.* Gal. iii. 8. The goſpel has 'been of the richeſt advantage to men in all 'ages—the goſpel has ever directed men to 'to Chriſt, that they might be juſtified by '*faith*, or the *fidelity* of Chriſt.' Hence, in ancient generations, believers have had a

glorious anticipation of *the kingdom of righteouſneſs, the kingdom of heaven*, the REIGN OF GRACE, in the pardon of their ſins, and free acceptance with God.

Thoſe who lived under the leſs clear diſpenſations, did really enjoy this advantage, ſo as to be able to obtain juſtification and life by the righteouſneſs of Chriſt. But thoſe who live under the preſent diſpenſation of the goſpel, enjoy the ſame advantage, with far clearer light and evidence of its truth and glory, and of the great objects which it reveals. *God hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began; But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel.* 2 Tim. i. 9, 10.——'It was the early belief of the 'church, that, *Then ſhall we know, if we follow on to know the Lord: his going forth is 'prepared as the morning; and he ſhall come 'unto us as the rain: as the latter and former 'rain unto the earth.* Hoſ. vi. 3. In taking 'the clew, and in following on to know the 'Lord Jeſus, through the types, and figures, 'and prophecies, which, like *ſtar* light, gave 'the object really, though dimly, they found 'him, finally, in all the glory of the morning 'light. The Lord then ſaid to his diſciples, '*Bleſſed are the eyes, which ſee the things that 'ye ſee: I tell you, that many prophets and 'kings have deſired to ſee thoſe things which*

'*ye ſee, and have not ſeen them; and to hear*
'*thoſe things which ye hear, and have not heard*
'*them.* Luke x. 23, 24. Chriſt upon the
'croſs explained, in a ſhort time, *the myſtery*
'*which hath been hid, from ages and genera-*
'*tions*, hid in the types and figures of the
'law, *but now is made manifeſt to the ſaints;*
'*To whom God would make known what is the*
'*riches of the glory of this myſtery among the*
'*Gentiles; which is Chriſt in you the hope of*
'*glory.* Col. i. 26, 27. The riches of the
'glory of this myſtery have been hidden, not
'totally, but in compariſon of the clear light
'of the goſpel diſpenſation, when *the patterns*
'*of things in the heavens* loſt their glory, in
'the *ſuffering Meſſiah*, like the ſtars of heav-
'en when the ſun riſes. Heb. ix. 23—26.
'——Salvation through *Chriſt crucified*, is
'the ſhining ſentiment of the law diſpen-
'ſation.' The *ſame* way of life, redemption through the blood of Chriſt, was opened and taught from the beginning—there never was ſalvation in any other.

Life and immortality are barred upon every ſcheme beſide the goſpel. Selfrighteouſneſs, in which moſt men truſt, may afford a temporary comfort; but the rain, and wind, and hail, of ſevere trial, will undermine the hope that is founded upon it, and will ſweep away, utterly, *the refuge of lies in which they truſt.* We cannot, therefore, too much admire the glory of grace, ſeen and enjoyed in the goſpel. The true ſcheme of the goſpel, makes grace appear and ſhine—and no doctrine, beſides this, will, in the end, ſupport the hope of men.

But there are ſchemes which frustrate the goſpel ſcheme of grace; the old ſcheme of justification by works does it; but the law of faith, or the constitution of ſaving ſinners by the faith of Christ, eſtabliſhes the law, the ancient law of grace through righteouſneſs. It eſtabliſhes that ſcheme of ſaving ſinners, by grace through faith, which is viſible throughout the whole divine revelation, and is diſplayed in the ſcriptures of the Old and New Testament.—The reader of the Old Testament, under the guidance of the Spirit, beholds *wonderous things out of God's law;* the wonderous things of redemption, diſplaying, in every typical thing, that grace, which bringeth ſalvation, through the Lamb ſlain from the foundation of the world. Through the medium of the law, or goſpel, the *Jew* and the *Greek* behold the ſame grace, and worſhip together with the ſame ſenſe of dependence for ſalvation, on grace through Christ.—*And if by grace, then it is no more of works: otherwiſe grace is no more grace. But if it be of works, then it is no more grace: otherwiſe work is no more work.*

And no leſs is the doctrine of grace perverted and made of none effect, by the modern ſcheme of ſubſtituting our faith, or believing in Chriſt, for the faith of Chriſt; for, our faith in Chriſt is our own exerciſe, and belongs to the righteouſneſs of the law, and comes into the true definition of our own righteouſneſs, as much as does the exerciſe of repentance, or humility, or love to God and our neighbor. Our believing in the Lord

our God is eſſentially neceſſary to conſtitute the deeds that are required in the law; faithleſs deeds are not deeds of the law.—The apoſtle, we may be aſſured, when he often mentioned the deeds of the law as being inſufficient to juſtify men, did not mean deeds which are deſtitute of faith and love; the law knows no ſuch deeds, for it is holy, and the deeds required therein can be nothing ſhort of holy, believing exerciſes.—Believing in Chriſt is a moral exerciſe, and belongs to the ſyſtem of moral duty. If then, we be juſtified by our act of believing in Chriſt, we have *whereof to glory;* for, without diſpute, that which can avail to our juſtification, may be conſidered in no ſmall degree meritorious; and, to follow the reaſoning of the apoſtle, in this caſe, *righteouſneſs* comes *by the law*, and *Chriſt is dead in vain.*

To this it is uſually anſwered, that although we be juſtified by our own faith, yet we may not boaſt, becauſe we are dependent on divine influences for ſuch a good exerciſe.—But this reply by no means obviates the difficulty. Creatures, doubtleſs, are dependent on God for their right and holy exerciſes; ſome have thought they are dependent for all their exerciſes. Certainly the apoſtle Paul did not conſider thoſe deeds, which he called deeds of the law, as exiſting independent of divine influences; he believed that God was ever the firſt and efficient cauſe of thoſe holy exerciſes which comport with this holy and perfect rule; ſtill, he concluded, that if we be juſtified by them, boaſting is not excluded.

However dependent a creature is for his exercises or actions, it is understood that, being a moral agent, his exercises or deeds are his own; and if they be of an evil nature, and ill-deserving, the blame and punishment is due to the agent or doer; or if they be worthy and meritorious, the praise and reward belongs also to the agent or actor.

Therefore, in illustrating the truth, that justification is of grace, and that no flesh shall glory before God, the apostle does not take this ground; he does not mention the circumstance of our dependence, but goes directly to another ground, and places our justification upon another *law*, different in its nature from that of works, from which the natural obligations and proper exercises, and all the righteousness of creatures, are derived, viz. *the law of faith*, or the covenant righteousness of God, Rom. iii. 26, 27. *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay? but by the law of faith.*

It is said also, that our faith is considered only as being the instrument that unites us to Christ, and therefore we have nothing to ascribe to ourselves; for, although we be justified by our faith, or through our faith, yet we are not justified on account of it, but alone for the sake of Christ.—This, however, does not in the least obviate the difficulty; for,

1. Something may well be thought due to the instrument that can avail to our justifica-

tion before God. It is allowed that the man who ſhould have ſuſtained the righteouſneſs of the law, and was therefore juſtified, would have had whereof to glory; and yet the law could be conſidered no more than the inſtrument by which he was ſo profited; for I adhere to the doctrine, that there never was any other foundation for acceptance with God, and juſtification, but Chriſt. The ſpirit of truth never propoſed any other way but Chriſt; the whole power and glory of the law, as it reſpected life and the favor of God, conſiſted in its being an inſtrument, by the righteouſneſs of which, the holy obſerver became connected with Chriſt; and ſo, in relation to him as *his obedient ſervant* and *ſubject*, enjoyed favor and acceptance with God. If then, juſtification, in the humble capacity of a ſervant, obtained by the inſtrumentality of the law, admitted of his boaſting in the righteouſneſs thereof, who ſhould ſo profit by it; why may not ſomething be aſcribed to faith, by the righteouſneſs of which inſtrumentally, we are juſtified in a far higher ſenſe? Why may not the man glory, who, by his *own faith* inſtrumentally, is ſuppoſed to be juſtified, even *from all things*, from which the moſt perfectly obedient, and holieſt ſubject *could not be juſtified by the law of Moſes?*

2. The views in which juſtifying faith is conſidered in the ſcriptures, are of a nature to impreſs the mind with the ſtrongeſt ideas of its being divinely meritorious. Faith, in the divine record, *is counted for righteouſneſs*;—what more could be ſaid of the meritorious

ground of our justification? Again, *Building up yourſelves on your moſt holy faith.*—What more can be ſaid of the foundation that God has laid in Zion, than that it is *moſt holy*, and that we may ſafely build upon it? And again, *The juſt ſhall live by faith.*—What more can be ſaid of the ſource of life?—What more can be ſaid of the bread that came down from heaven, than that we ſhall live by it?—To ſay that a man, a ſinner, ſhall be juſtified by faith, is ſeemingly aſcribing to faith the greateſt poſſible merit; nothing higher in terms can be expreſſed; for, in this work of juſtifying ſinful men before God, there is neceſſarily contemplated the greateſt poſſible diſplay of divine virtue.

3. It is groſsly abſurd to conſider our faith, *i. e.* our exerciſe of faith, in the view of its being an inſtrument in the matter of our juſtification, or ſpiritual life; for our own faith is ſimply the act of receiving or eating the divine food; and nothing could be more abſurd than to conceive, and more improper than to ſpeak of our act of receiving and eating food, as being an inſtrument by which we lived. To mean our own faith, when we ſay that we live by faith, is to confound ideas and pervert terms.—Should a man be aſked, what he lived by, or, by what means he was ſupported; would it not ſeem like making a jeſt of the queſtion, if he ſhould anſwer, that he lived by the act of eating; or that he was ſupported by the means of eating and drinking?—Would ſuch an anſwer become one, eſpecially one who lives upon grace?—But

there would be as much ſenſe and propriety in this anſwer, as there is in the conſtruction which ſo commonly has been forced upon the divine declarations, that we live by faith, and are juſtified through faith; for, if our faith be meant, which is only our act of receiving or feeding upon the bread of God, then, when we are aſked the great queſtion, what are we juſtified by? or by what means we live to God? inſtead of the acknowledgement of the truth of God in Chriſt, to the praiſe of the glory of his grace, we may anſwer, that we live by ourſelves, by our own believing exerciſes; and that our ſpiritual ſuſtenance is derived by our own means, in the way of ſpiritually eating and drinking.

4. When, therefore, faith is conſidered properly, as that by which we are juſtified and live to God, it is *faith* the *ſubſtance* of things hoped for; there is virtue in this; through this we may be juſtified; this can ſupport life; this is meat indeed, and drink indeed! and this is given to us in Chriſt. Or, if faith be regarded as being an inſtrument, &c. it muſt be underſtood, not of our exerciſe, but in the view of its being the *evidence of things not ſeen.* This evidence, once delivered to the ſaints, as the *ſubſtance of things* is inveſted in it, is properly ſtyled faith; and this, with propriety, may be conſidered as an inſtrument, the great inſtrument in the work of our ſalvation. This is *precious faith.*—In this view faith is to be held in the higheſt conſideration; it compriſes all the glory of God's righteouſneſs: there is infinite virtue and merit in *the word of faith,* Rom. x. 6, 7, 8. *But*

the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? that is to bring Chriſt down from above, Or, who ſhall deſcend into the deep? that is to bring up Chriſt again from the dead. But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach.

Therefore, *By grace are we ſaved, through faith;* and that not our own faith, but the word of faith, which is *the gift of God.* Many, in advancing their own righteouſneſs, to the rejection of the righteouſneſs of God, will proceed in an indirect and plauſible way; they will *go about* to eſtabliſh their own righteouſneſs. And, it it is apparent, that thoſe who ſubſtitute their own faith in the place of the juſtifying faith of Chriſt, do as effectually fruſtrate the grace of God, as do thoſe who chooſe to proceed in the more direct and open way of propoſing their own works in that place.

This ſpecious ſcheme is by far the moſt dangerous; for whilſt the effect is the ſame as that which avows the works of the law, the deluſion of it is much harder to be detected; it equally eſtabliſhes the righteouſneſs of the creature, whilſt, at the ſame time, it admits of words being uſed which ſound evangelical.—Faith is preached, faith is recommended; but the ſenſe of the term being fixed, and our own righteouſneſs being meant by it, it is coming as far ſhort of the eternal foundation, and as really ſubſtituting the ſand of our own righteouſneſs, to preach and re-

commend faith in the view of juſtification, as it would be to preach and recommend, in that view our humility, or our love to God and our neighbors, or any thing whatſoever, which may be conſidered as forming, in part or in whole, the ſubject of moral duty.

When the queſtion is aſked, reſpecting a trial in a court of law, by what is a man condemned or juſtified? the enquiry is naturally underſtood to be, by what *law* and *evidence* is he condemned or juſtified?—This is the great queſtion before us, by what law and evidence ſhall a man be juſtified in the ſight of God? By the law of works we cannot be juſtified, for the tranſgreſſion is proved, and by this law we muſt die; and if no other law can be found, our caſe muſt be given up as hopeleſs. Therefore, the apoſtle to the Romans, in treating of this ſubject, brings into view two diſtinct laws, with evidence in relation to each, viz. the law of works, by which death reigns through Adam's tranſgreſſion, and both Jews and Gentiles are proved to be under ſin; and the law of faith, by which grace reigns through Chriſt's righteouſneſs, *the righteouſneſs of faith*, and all who are under it, are proved to be under grace.—Theſe laws he compares; and having, for a trial of their ſtrength, put their reſpective governments at iſſue, he finds them very unequally matched; and that the law of life in Chriſt Jeſus, has made its ſubjects *free from the law of ſin and death;* and is able to protect them ſafely from all its tremendous claims and charges.

The ſcriptures ſpeak of faith as being a ſubſtantial law, with which the righteouſneſs of Chriſt, in laying down his life, entirely comports as the evidence, to give it exerciſe; by the ſtrength of which *law* and *evidence*, grace takes the throne, and prevails against ſin and death, and finally triumphs and reigns *unto eternal life.*—*Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth.*—*Faith*, the ſubstance of things hoped for, as has been ſhewn, is inſeparable from the divine existence. Here, then, is our *law;* it is God himſelf.—*Who is he that condemneth? It is Chriſt that died, yea, rather that has riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.*—Here, alſo, is our *evidence;* the evidence of things not ſeen—the evidence that fully comports with the law of faith—it is a crucified and a *riſen* Saviour.

How long, alas! will men deceive themſelves with their own righteouſneſs? O the blindneſs and ſtupidity of their prefering for juſtification their own faith, in the place of the covenant righteouſneſs of the Father and Son, the everlaſting law and evidence of the truth of God and Chriſt! *Woe unto them that put darkneſs for light, and light for darkneſs.* How is it poſſible that men ſhould conceive of their own faith as being a law, or evidence, or any thing of a nature by which they could be juſtified! When people, who have Bibles, can make ſuch a miſtake, we may ceaſe to wonder at the heathen who miſtake a block, carved out by their own hands, for God their

creator. And, no wonder, if men, who take this ground of juſtification, prove, abundantly, by their love of the world, and converſation in the things of time and ſenſe, that the law of their own faith, is weak through the evidence of their own faith; and that they are ſtill holden and commanded, by the ſtronger principle of *the law of ſin and death.*

But through the eternal *law* and *righteouſneſs* of faith, grace reigneth—this is the ſtrength of the throne of heaven; and by this, grace has reigned from everlaſting, and will reign to everlaſting; and the believer in the *goſpel*, which is, not the faith of the creature, but the revelation of Jeſus Chriſt's kingdom, founded in the faith and righteouſneſs of God—the true believer, I ſay, may rejoice, and he will rejoice; and, by his *love of the Father*, and *converſation in heaven*, he will prove that grace reigns through righteouſneſs—that by faith he obtains the victory, and that *the body is dead, becauſe of ſin; but the ſpirit is life, becauſe of righteouſneſs.*—*For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.*—*Moreover, the law entered, that the offence might abound: but where ſin abounded, grace did much more abound: That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.* Rom v. 17, 20, 21.

Through the breach of the covenant in

Adam, men were left *naked* to the law; and, as in this ſtate, they were free from righteouſneſs, and filled with all unrighteouſneſs; the law, though holy, juſt and good, could be none other to them, ſo diſconnected from Chriſt, than a law of ſin and death: As, however, Chriſt was made under the law, it became an inſtrument whereby his obedient people were united to him; and ſo, even in that ſtate of the ſervant, were able to ſtand in judgment againſt ſin and death. It might even be ſaid of ſome of God's ſervants, under the law, that they were conquerors. Moſes was an hundred and twenty years old when he died, in the embraces of his God, in the top of Piſgah; *his eye was not dim, nor his natural force abated*:—And Elijah mounted to heaven on a chariot of fire, *and out flew all the arrows of death.*

But, O! how may they exult in the ſtrength of God, who are under grace, and are connected with Chriſt Jeſus in the goſpel of the kingdom? They are juſtified from all things! By the law of grace, they are brought to God; and through the *finiſhed evidence* of the everlaſting righteouſneſs, in the crucified, riſen and aſcended Redeemer, they are preſented at the right hand of the Majeſty on high; and being thus juſtified by faith, we may boldly ſay, *God is our helper*; and that we are *more than conquerors.*

"As I rode on the sky,
Juſtified from on high,
Could I envy Elijah his ſeat?
My ſoul mounted higher

Than his chariot of fire,
While the moon rolled under his feet.
O! the rapturous height
Of the holy delight,
Which I found in the life-giving blood!
Of my Saviour possess'd
I was perfectly blest,
As if fill'd with the fullness of God."

In the ſpirit, we have already obtained the victory over ſin; and have now *come unto Mount Zion, and unto the city of the living God, the heavenly Jeruſalem;* and we are *waiting for the adoption, to wit, the redemption of our body. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, death is ſwallowed up in victory? O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.*

CHAPTER III.

Of the Righteousness of Faith revealed.

Section 1. *Fallen Man visited.*

DARK was that hour, in which the world lay wholly shadowed by the power of the serpent; but the new day dawned; speedily, *in the wind of the day*, the voice of one seeking the lost, was heard in the garden that God had planted. Man is found, *naked*, without covenant righteousness, without truth and fidelity; and therefore, without confidence, seeking to hide himself *from the presence of the Lord God amongst the trees of the garden*; undone! undone! but a Saviour draws near.

The errand of Christ to our world now was, to reveal himself as the elect head; and to make an establishment here, upon the foundation of his own truth and righteousness, in his engagement in covenant with the Father. By the name of the *seed of the woman*, he reveals himself as coming forward in the flesh, the mighty antagonist of the serpent; and by pronouncing a curse upon the ground; which, in effect, would disorder, sicken, and finally dissolve the constitution of nature; he intimates the manner of the solemn warfare; but especially, by passing

ſentence of diſſolution upon the human body, in this connection, he reveals the great and eternal purpoſe of God reſpecting himſelf; for having offered himſelf to view as man, or as *the ſeed of the woman*, and then ſaying to man, *duſt thou art, and unto duſt ſhalt thou return*; this was pronouncing the ſentence upon himſelf; and, therefore, it was a *declaration* of the *will* of God, and of his own *free conſent* to lay down his life.

Thus the foundation of the everlaſting covenant was laid open to view, for an elect eſtabliſhment in our world; and which is ſeen immediately to take effect. Adam now ceaſes to view himſelf as conſtituted in *the beginning*, the father of the world, or the head of the human family; and turns his attention wholly to *that* which ſhould be of the woman; and he *called his wife's name Eve, becauſe ſhe was the mother of all living*. Alſo, unto Adam, and to his wife, did the Lord God make *coats of ſkins*, and cloathed them; for, from henceforth, their ſupport would not be from a natural ſource, but *by means of death;* and they muſt now look for cloathing, for protection, life and glory, from the *ſlain;* from the ſupernatural, and *myſterious* ſource of the *ſhedding of blood*.

O the wiſdom of God! How far out of ſight muſt this have been, even from the ſerpent's piercing eye, that the Creator would ſo promptly have conſigned over that wonderful creature man, the faireſt woman, yea, and that tender body prepared for himſelf, to the duſt of death? And the heavens and

the earth, this finiſhed work of his hands, with the beauty and glory of the whole ſyſtem of nature, *all* to the fiery flame? Thus diſarming his enemy of his otherwiſe *almighty power*—ſeizing and binding him with his own acquired forces—and turning upon him the terrors of his own dominion, even *the keys of hell and of death*—yea, kindled into a quenchleſs flame, turning that very power upon him by which he thought to have reigned for ever, as a *chain of eternal vengeance.*

Section 2. *Cherubim and flaming Sword.*

An eſtabliſhment being made in our world, by *the blood of the everlaſting covenant*, means muſt be provided and uſed to protect it, and carry on the work of redemption; and ſo, to raiſe up the building of grace, upon this new foundation.

It is evident, from the nature of the purpoſe of God in view, that man, now, muſt not eat of the natural tree of life—this would militate directly againſt the work of grace—it is apparent that ſhould he continue to eat of that tree, and his body thus be rendered indiſſoluble, his ſalvation would be impoſſible.

Wherefore, the Lord God ſaid, *Behold, the man is become as God, to know good and evil, i. e.* having eaten of the tree of knowledge of good and evil, he has thrown off his covenant ſubjection to the word of God; and,

as God himſelf, has ſet up for independence. Man, therefore, may not be truſted upon the ground of his regard to the authority of God's word or commandment, merely, not to eat of the tree of life; but, for ſafety, he muſt be *put under guard.* Here commences the whole wonderful ſcene of redemption-diſcipline.

Jeſus Chriſt, knowing the will of the Father, laid down his life of himſelf; but mere man could never do this—his life muſt be taken from him; though, finally, under the irreſiſtible ſword of the ſpirit, being reduced, as it were, to the laſt gaſp, by the power of ſovereign grace, he is brought to a cheerful ſubmiſſion to the divine will. *So he* drove out *the man: and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.* In this ſolemn, determined, and *ſure* manner, by the power of the elect eſtabliſhment, we ſee the all-wiſe, and infinitely gracious ſentence of natural diſſolution, carrying into execution.

All this being on the common ground, and belonging to the higheſt intereſt of the elect world, the mighty angels, cherubim, are here brought forward and employed as the grand guards; and they appear arrayed upon the ſtand, in this miniſtry to the heirs of ſalvation.

But behold that *flaming ſword*, united to the cherubim, as their glory and ſtrength!—This evidently was not their agent, but their principle, or the ſtrength of their eſtabliſhment. It was indeed united to them, and it

ſtood with them, but they did not wield it—itſelf *turned every way*. Here, doubtleſs, we may contemplate the dreadful form, in which Chriſt united himſelf to the angelic world; and in which he girded them, and commiſſioned them as his miniſtering ſpirits; and made them, for his Iſrael, *chariots of fire and horſes of fire*.

Section 3. *Sacrifice.*

The new eſtabliſhment in view, it will be perceived, is founded in its nature in the inſtitution of ſacrifice; by ſacrifice I mean the ſhedding of blood. Yet Cain, faithleſs Cain, in the view of acceptance with God, choſe ſtill to act upon the natural principle. And he *brought of the fruit of the ground an offering unto the Lord*. But Abel, his brother, brought an offering *of the firſtlings of his flock, and of the fat thereof*.

And the Lord had reſpect unto Abel, and to his offering: But unto Cain and to his offering he had not reſpect. And Cain was very wroth, and entered into a controverſy with his Brother Abel, upon the ground of this diſtinction; and, therefore, he entered into a controverſy with the Lord himſelf.

Yet, being full of compaſſion, the Lord condeſcended to come to an explanation with Cain, and reaſoning with him in the moſt convincing manner, he held out to him the ineſtimable proviſion of his infinite grace, ſaying,

Why art thou wroth? and Why is thy countenance fallen? If thou doſt well, ſhalt thou not be accepted? and if thou doſt not well, a ſin-offering lieth at the door: and unto thee ſhall be his deſire, and thou ſhalt be his head.

But Cain ſtill turned the deaf ear to the revelation of ſalvation by grace; and, finally, took the woful reſolution to ſtand it out, and decide the controverſy by ſtrength of arms; and going out, treading under foot that ſacrifice which couched down before his door, even the blood of the everlaſting covenant, he gallantly invited Abel his brother into the field; and there Cain roſe up againſt Abel his brother, and ſlew him. Woe unto them who go in the way of Cain!

Section 4. *The Blood of Abel.*

Cain, having taken the reſolution to contend with his brother by force of arms, proclaims the war.—According to the Septuagint Bible, he gave Abel an expreſs challenge; the words are theſe, *And Cain ſaid to Abel his brother, Let us go into* THE FIELD.* But Abel did not accept the challenge. The word, *it came to paſs*, ſuppoſes that ſome time had elapſed after Cain had diſcovered his intention, and the other word, he *roſe up*, ſeems to ſignify that, finally, Cain lay in wait for Abel.

* Το πεδιον, the field for feet: not τον αγρον, the field for tillage.

The firſt murderer was the firſt challenger; the ſcene of murder opened in our world in the faſhionable ſtyle of the duelliſt, and Cain has the honor of being the father of theſe gentlemen of honor. And, perhaps, if offenſive war was ever excuſable, and a cauſe exiſted which could warrant a challenge, Cain might be excuſed; for Abel was his rival in the moſt tender point of his honor and feeling; and he appeared to be riſing up to eclipſe him in his ſtanding of ſuperiority, and to interfere in an intereſt where all his feelings were alive, and, to which, upon natural principles, Cain, as being the elder brother, had the moſt indiſputable claim.

It appears clearly, from this caſe, that the diſpute between the ſeed of the woman and the ſeed of the ſerpent relates to a matter of ſtate, and that the long and bloody ſtruggle is at iſſue in this queſtion, Who ſhall hold the government? Who ſhall have the rule?

Cain conceived that this was a cauſe in which his honor, and, therefore, his *all* was at ſtake; and the Lord, in his addreſs to him, conſiders the ſubject in this view, and offers him, if he would renounce his natural principles, and take the ſide of the kingdom of grace, which preſented the only ground upon which it was poſſible either for him or his brother to enjoy the divine favor, or to have any well-being or valuable intereſt whatever; that, as the elder brother, he ſhould have the priority, and that Abel, as the younger, ſhould be ſubject unto him.

This propoſal was infinitely reaſonable,

and was the only one that could be made conſiſtently with the holy and benevolent purpoſe of redemption. Cain, however, could not accept it, for he was a natural man, and loved the world as it then was; and he did not receive the humbling truth of a regeneration, and was unreconciled to the whole ſyſtem of grace.

But, though Abel knew what was purpoſed againſt him, and that it was war, yet he did not arm, but prepared only his mind for the approaching event.—On the one hand, the operation of the war was projected by the force of carnal weapons, weapons *to ſhed blood;* but on the other, the defence was contemplated, merely, by the virtue of *the blood ſhed.* And thus, Abel fell *a martyr.*

And the Lord ſaid unto Cain, Where is Abel thy brother? And he ſaid, I know not: not the keeper of my brother am I.—Here Cain is ſeen attempting to ſtand his ground, and boldly challenging the Lord himſelf, that as he had ſet up Abel upon another foundation, and he was not under his government, he was no longer under his care and protection; and where he was now, concerned him not, ſo that he was out of his way.—*And the Lord ſaid unto Cain, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tilleſt the ground, it ſhall not henceforth yield to thee her ſtrength: groaning and trembling ſhalt thou be upon the earth.*

The blood of Abel being ſhed upon the elect principle, and ſo revealing, in a ſtriking figure, the truth of Chriſt's righteouſneſs, brought into effect by means of his death, it greatly ſtrengthened the elect eſtabliſhment; and going down into the ſprings of nature with this diſſolving virtue, it greatly weakened thoſe powers; and, therefore, for time to come, the ground would fail of yielding unto Cain her full ſtrength.

Surpriſed, defeated, covered with confuſion, and filled with wrathful deſpair! *Cain ſaid unto the Lord God, Greater than my deſert! where can I ſuſtain myſelf? Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid, and groaning and trembling I ſhall be upon the earth: and it ſhall come to paſs that every one finding me ſhall kill me.*—But the Lord had ſaid, Cain ſhall be upon the earth; he and his ſeed muſt yet, for a long time, be continued in the world; for the work of redemption muſt ſtill be carried on, and at length be perfected by means of the ſhedding of blood, and inſtruments to effect this muſt be at hand.

Therefore, the Lord anſwered Cain—*Not ſo. Whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſevenfold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.*

Hence is the origin of the civil inſtitution and authority; the end and deſign of which, and the ſanction it has received from God, is to reſtrain perſonal retaliation and individ-

ual vengeance; and to regulate and control a private intereſt by a public good.

The civil laws of communities, at firſt, were given in a very ſimple form; they were firſt enrolled by ſome very ſimple and plain *marks* or *characters*. What was the particular kind of character, by which this firſt civil law was engraved and regiſtered, is uſeleſs to enquire; but, it is evident, that this mark, with the high ſanction annexed to it, was of the nature of a civil written law.—The plain ſubject of it forms the great *mark* or *character* of civil ſociety; and to this mark or character, which, under the hand and heavy ſanction of the Judge of all the earth, was ſet to Cain, is to be traced the civil inſtitution.

The notion, that ſomething beſides the civil inſtitution has ever been given to men, to protect any individual or ſociety, is an idle fancy; and, without regard to the civil inſtitution, the enquiry, what was the mark ſet to Cain? can never be anſwered; for there is not the leaſt evidence that any other thing of this nature ever exiſted.

Cain now went off in form from the divine eſtabliſhment, and, under the inſtitution of police and civil government, builded a city. And hence, the fathers of the civilized arts, the Jabals, Jubals, and the Tubals, ſprang from Cain. And, to this high ſource, alſo, may be traced a nobility, and the conferring upon men titles of honor, and calling their *lands* and *cities* after *their own names*.—Cain called the name of his city after the name of his ſon, Enoch; and Tubal, by way of di-

stinction and eminence, no doubt, and to bear up the honors of his ancestors, was called Tubal-Cain.

But the civil institution, though it can restrain and control the individuals, and also protect the particular members, and the whole body, in civil society, yet it could not, in the least, restrain or control the war between Cain and his seed, and the elect seed; they were in nature, and had now in form become two distinct nations, and this was a proclaimed, and, as we say, an authorized war, between nation and nation.

Though wars between different states and nations, in the view of the divine law, on one side or both, are *murders;* and will be so adjudged at the last day; yet, as to the civil institution, they are *deemed* legal, and by it these murderers are protected.—Such war, therefore, can be terminated only by the decision of the field.

Lamech, a descendant of Cain, carried on the war with spirit; he slew two Abels, a man and a youth; but, like Cain before, he had to confess with anguish of mind, that the war had turned against him; and he found that his *conquests* had been to his *wounding* and to his *hurt;* yet he consoled himself, and calmed the fears of his wives, that, guilty as they were, they were still under civil protection; and that, if Cain should *be avenged sevenfold,* wonderful as it might seem, surely Lamech should be avenged *seventy and seven fold!* Where seven, at first, were united in the civil compact, doubtless there were now

ſeventy and ſeven; and the government, by ſo much, was the more ſtrengthened and confirmed.

How ſuperficial and vain is the reaſoning and glorying of natural men!—So far was it from being a mercy either for Cain, or for Lamech; and ſo far is it ever from being, properly conſidered, a mercy for a murderer to be protected, or in any way whatever, to eſcape from the avenger of blood; that it is his privilege to pay the forfeit with his own blood. For, otherwiſe, his caſe is hopeleſs; as by the divine law, which will determine the future ſtate of all men, in this caſe, ſuch ſatisfaction is an indiſpenſably requiſite for pardon and grace.

Section 5. *Men calling upon God.*

The great tribulations ariſing neceſſarily from the nature of the elect eſtabliſhment, are ever the cauſes of *effectual fervent prayer*; it is only when the elect people, in ſome degree, find themſelves *delivered unto death*, as Jeſus Chriſt was the night before he ſuffered on the croſs, that they agonize and pray, as he then prayed.

The firſt prayer recorded in the ſcriptures, where moſt faithfully is recorded the work of God's holy ſpirit, is the crying of the blood of Abel; by which we may underſtand the prayer he made to God, while bleeding to death under his brother's hand. And, doubt-

leſs, for this reaſon, genuine prayer, in the ſcriptures, is called *groanings;* not merely the ſolitary ſigh, but, as the meaning of the word is, the ſtrong, deep and unutterable complaint of the ſoul, as that of the *death groan.*

The blood of Abel is joined expreſsly with the blood of Zecharias, as being ſhed both in one caſe, Matth. xxiii. 35. which ſupports this ſenſe of the crying of the blood of Abel; for when Zechariah, being ſtoned, was expiring, he ſaid, *Look, Lord, and require it.*—And it may be concluded, that from the dying cry of Abel, and the Lord's appearing to make inquiſition for his blood in anſwer to it, the glorious truth was firſt proved and ſhown, that *Jehovah* is a prayer hearing God.

In the days of Enos, *began men to call upon the name of the Lord.*—The war between the ſeed of the ſerpent, and the ſeed of the woman grew hot; and the aſpects of theſe oppoſite principles appeared daily more and more irreconcilable, and exciting to the bloody conflict.—It was ſometime in the days of Enos, that the Lamech of Cain flouriſhed.—The elect of God found themſelves *killed all the day long,* and *accounted as ſheep for the ſlaughter;* therefore, as they ever have done in like circumſtances, they now reſorted in good earneſt to their only legitimate and all-conquering weapons, *faith, patience* and *prayer.*

Section 6. *Men of Renown.*

The ſerpent having proved the ill-ſucceſs of this outward and uncovered *mode* of warfare; and, at length, perceiving the peculiar nature of the elect eſtabliſhment, more wiſely conceived of the deeper meaſure of ſeducement; and which he adopted, by all the enticements of the *fleſh*, the alurements of the *eyes*, and the indulgent charms, or heroic paſſions of the *pride of life*.

Therefore, his blood-ſtained weapons are laid aſide—his every motion becomes conciliatory, and a proſpect is now given of *happy times*. The daughters of men came forth, brilliant, in ſoft apparel, and ornaments of gold, with their lydian ſongs and city addreſs, and ſmiling with the airs and arts of pleaſures. The ſons of God, unwarily, fell into the ſnare—they ſaw *that they were fair; and they took them wives of all which they choſe*.

The fruit of this union, of the *form* of godlineſs, with the civil eſtabliſhment, (for more than the form of godlineſs can never be thus united) for a while was *grand*. The children of this marriage *became mighty men, which were of old, men of renown*. But finally, this union produced the moſt fatal diſorders—it eraſed the impreſſions and reſtraints of the civil character, made by the

hand of God, from the mind, and from the face of ſociety; and, conſequently, *the earth was filled with violence.*

This ever has been, and ever muſt be, the fruit of ſuch an union; for the form of godlineſs, being of another nature, in union with the civil character, muſt complicate and mar it, and ſo reduce its ſtrength, like clay or droſs mingled with the metals—which tendency, the experience of the world has ſhown; and that the more ſimply the civil or any other inſtitution is preſerved, it will be the more effectual. This adulterating and corrupting tendency, therefore, in ſuch a ſtate, by degrees, muſt weaken the civil compact, and finally, deſtroy its influence. And the form of godlineſs, not being able to ſupport itſelf, being the form only without the power, brittle and weak as droſs and *miry clay*, falls a dead weight upon the ſinking empire.

So that even this deep policy of ſatan, avails him but for a ſhort time; though ſo deſperate is his cauſe, that he has recourſe to it over and over again, whilſt, in the iſſue, it never fails to divide his own dominions, and bring nation upon nation, and kingdom upon kingdom, and even to divide the houſe and kingdom againſt itſelf.

Section 7. *Enoch Propheſying.*

By the joining together of what God hath put aſunder, things the moſt oppoſite in prin-

ciple, and uncongenial in operation—by the mixing, adulterating, and ſo corrupting of both the divine and civil eſtabliſhments; producing, as the natural fruit of ſuch a commerce, men of renown—men ſeeking renown—all for being head men—for dividing and ſubjugating, or warring upon all—and at the ſame time, opening wide the door for the exerciſe of this unbounded ambition, by obliterating the bond of civil ſociety.—Theſe things, I ſay, taking place, what more evident ſigns could be ſhown in the earth, of the approach of a general convulſion?

Wherefore *Enoch alſo, the ſeventh from Adam, propheſied of* theſe, *ſaying, Behold the Lord cometh with ten thouſand of his ſaints, To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.*

The ground bringing forth briars and thorns was an early indication of the judgment of God, founded in the elect eſtabliſhment; and the added curſe, or new evil and delinquency of the earth, that Cain experienced after the death of Abel, together with the wounding and crippling felt and confeſſed by Lamech, ſhewed plainly, that the natural powers were weakening, and the heavenly powers were prevailing; but what was now taking place on every ſide, proved that the foundations of the earth were ſhaken, and were all out of courſe, and that nature awaited a fearful doom.

Enoch propheſied of *theſe*—the world, at this time, had convincing proof of the truth of his prophecy before their eyes; inſomuch that he needed only to point to the popular and *renowned* characters of the age, in order to *ſhew it*, ſaying, *Behold, the Lord cometh!*

The tranſlation of Enoch, which followed, was the moſt ſolemn and weighty atteſtation to the truth of his prophecy—it proved palpably, that there was another world; between which, and that *world of the ungodly*, there was an oppoſition; and whoſe powers were moſt active and wonderful; and which, with authority, could reach the earth, and protect its friends and confeſſors; and therefore, doubtleſs, could execute the threatened judgment upon all ungodly men.

Section 8. *Righteouſneſs preached.*

Pilate hearing *the word of truth*, perfectly ſpoken, ſaid, *What is truth?* and turned away directly from the ſubject. What is righteouſneſs? is the ſame queſtion, often aſked, but how rarely conſidered! For, being of a nature hard to be believed, it is a queſtion hard to be underſtood; yet, what is more unqueſtionable than the fact of the exiſtence of an elect world, which is ſeen to reſult neceſſarily from the divine principle? which truth has been exhibited in every age; and with convincing evidence, that it is a *kingdom* of immortal ſtrength and glory; and

that it is able to withſtand all oppoſing power; and, in the end, *it ſhall break in pieces and conſume* all the kingdoms of this world; *and ſhall fill the whole earth, and ſtand for ever.*

The kingdom of God is *righteouſneſs*, &c. for grace reigns through righteouſneſs. All it concerns us to know in religion, is compriſed in the brief queſtion, *what is truth?* or, *what is righteouſneſs?* And the anſwer is equally brief, *the kingdom of God—the kingdom of heaven.*

It is obſerved of Abel and of his works, that they were righteous; and of Noah, that he was a preacher of righteouſneſs. Theſe obſervations in the New Teſtament, are evidently made upon the facts recorded in the Old, which are few, and moſt plain. For an elect eſtabliſhment, believed and confeſſed, in an offering brought unto the Lord, of the lamb of ſacrifice, is all that is recorded on the divine page, of the works of the righteous Abel; and which gives him the character.

And the fact reſpecting Noah's being righteous, and his preaching righteouſneſs, is equally ſimple; for the *faith*, or truth, concerning an elect eſtabliſhment, which, in effect, muſt diſſolve the natural world, was the righteouſneſs found of God in him; and his expreſſing this, by preparing an ark, was the *preaching of righteouſneſs*, in which *he condemned the world.* This is all that is recorded of the preaching of Noah; and it is ſaid expreſsly, that it was in this way that Noah preached of righteouſneſs, to the conviction

of *worldly* ungodly men. *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house;* by the which *he* condemned *the world, and became heir of the righteousness which is by faith.*

If it be asked, why the elect establishment, together with these evidences which relate to it, is called righteousness? The answer is plain—it is for the same reason that the substance of things hoped for, together with the evidence of things not seen, is called faith, viz. That Christ's engagement in eternity to perform the work of redemption; together with his coming forward, in time, to lay down his life, that he might take it again, and so be the foundation of the elect world, was an act of *covenant obedience*, and answered to the *rule* of the *divine will;* and therefore, with the greatest propriety, the elect foundation, together with the whole superstructure belonging to it, is called *righteousness*—it is *everlasting* righteousness.

Section 9. *The Deluge.*

According to the theory, we have seen a cause exilling in the creation, which eventually must dissolve the natural frame of the world. This cause we have seen gaining strength, and giving various sure indications of the approach of the solemn event.

Moreover, from the peculiar conſtruction of this firſt world, it is apparent, that the firſt dreadful cataſtrophe would be by a deluge of waters. For the *expanding* power of the creative operation being, to a certain degree, weakened, the waters above the firmament would return towards thoſe from which, by that power, they were originally divided; and, by the ſame cauſe, the waters beneath would ſwell, and flow over their natural bounds. This ſwelling of the ſubterraneous waters, requires an explanation—our theory offers the following.

Though, as has been ſaid, the ſprangling motion of the fluid would not reach the centre of the globe; yet it is not ſuppoſed that the fluid itſelf, in this direction, would not approach there; on the contrary, muſt we not conclude, from its all commanding power, that it would take full poſſeſſion of the centre; and there attract to itſelf, or rather, be united and *compreſſed* by its expanding power, with ſuch a prodigious force, as would buoy up the waters and heavieſt bodies?—This denſity, or compreſſion of the fluid at the centre, is what was intended by the obſervation, page 180, that the *obſtruction*, from whence ariſes the ſprangling of the fluid, *may be chiefly from itſelf, being too much compreſſed by converging to a centre.*

It is evident, that this fluid, in its expanding direction, towards the centre, would carry in its current all the waters, or vapours, until its force began to abate by its compreſſion. And, is it not alſo evident, that an elaſ-

tic fluid moving in this manner, with such ſtrength as we know this fluid moves, would at the centre become ſo compreſſed, as to render buoyant the greateſt conceivable weight? If ſo, this concluſion follows, that the whole region occupied by the air, earth and waters, in the firſt world, was between the points, where the commanding fluid, expanding toward the centre, began to be compreſſed, and where the whole became buoyant by the greater degrees of this compreſſion.

The ſwelling and rocking of ſeas, and the undulatory motions of the earth from a ſhock of the earthquake, ſeem to indicate ſomething of this nature in the preſent ſtate of the world, and that they lie upon an elaſtic fluid. How elſe can it be explained, that the ſea will ſometimes ſwell and roll to the greateſt height when there is no ſtorm, and none has immediately preceded? Theſe ſwellings often begin in the moſt perfect calm; a ſtorm is expected to ſucceed; but, inſtead of increaſing, it is often found, even in the height of the gale, that the ſwelling has abated.

But ſhould not the known powers of the electrical fluid, its attraction to itſelf, the vehemence of its motion, and its elaſticity, together with other phenomena of nature, be thought ſufficient to afford the concluſion, that it poſſeſſes wholly the centre of the earth; ſtill it muſt be concluded that vaſt quantities of this fluid are contained within the globe, and in ſo compreſſed a ſtate, as to be able to command the waters. In earthquakes, this element is known to be diſcharged from the

earth in great quantities; the vapours iſſuing from the earth, at ſuch a time, are often in ſo great a degree electric, as to have the appearance of a flame of fire; and the waters, thereby, as at the time of the late great earthquake at Quito, in South America, have been cauſed to flow far above the natural ſprings, and much of the country, in this manner, has been overflowed.

I think it beyond all doubt, that the cauſe of the earthquake is the ſame thing in nature, as that of thunder. A portion of the electrical fluid being ſuddenly let off from the cloud, the remainder, recoiling to reſtore its equilibrium, cauſes the concuſſion of the cloud; whilſt the part let off, in its courſe to other clouds, or to the earth, produces thoſe ſhocks and other effects of thunder, which we obſerve in the air, and upon bodies near the ſurface of the earth. In like manner, a portion of this fluid being let off from its great magazines within the earth, what remains will ſuddenly recoil and produce a ſhock there, proportionably great to the quantity of the fluid ſeparated; and which ſeparated part, in its courſe through the waters, earth and air, may naturally be ſuppoſed to produce all the effects of the earthquake, obſerved, in a greater or leſs degree, to accompany the ſhock.

It is evident, therefore, upon the ground of the moſt eſtabliſhed facts relative to this ſubject, that the expanding force of the fluid being weakened, and its compreſſion within the earth abated, thoſe vaſt magazines would

dilate and occupy more ſpace, and, conſequently, the waters muſt riſe, proportionably, above their uſual level. Indeed, had not the world been ſo conſtructed, that its waters ſhould be thrown upon the earth by the ſame cauſe with that of its undergoing ſuch an univerſal ſhock, and change of its form, it muſt have inſtantly been deluged with fire; for, otherwiſe, it cannot be conceived of, that ſo great and univerſal a concuſſion ſhould take place, as the earth at ſome period has manifeſtly undergone, and it not, thereby, be kindled into a melting flame.

But, though the natural cauſe of the flood be left out of view, ſtill the event anſwers perfectly to the divine theory; for the world, at firſt, being conſtructed of water, and by water, the prevailing power of the elect eſtabliſhment, by diſſolving that frame of the world, muſt, of courſe, bring the flood of waters upon the earth. The flood came, and, as the natural power, whatever it be, continued to weaken, ſo it continued to rain, and the waters prevailed and increaſed upon the earth, which was for forty days and forty nights. *And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and every creeping thing that creepeth upon the earth, and every man. All in whoſe noſtrils was the breath of life, of all that was in the dry land died. And every living ſubſtance was deſtroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only re-*

mained alive, and they that were with him in the ark.

The pouring out of the waters from the ſkies, and the breaking up of the fountains of the great deep, by reaſon of the proſtration of the ſtrength of nature, (which ſtate of weakneſs and diſorder, though it came to its height in forty days, continued an hundred and fifty days,) ſo broke up and demoliſhed the frame of the globe, that nothing remained but the ruins of a world.—It is ſaid, the world that then was *periſhed*. Of this truth, the face of the whole earth bears to us the moſt ample teſtimony.

Section 10. *The Waters aſſwaged.*

But *God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to paſs over the earth, and the waters aſſwaged.* This wind was a new impulſe given to the expanding power, or rather the recovery of its natural motion by the obſtruction being removed.

Our theory, as to the firſt world, leads us to conceive of one wind paſſing over the earth, ever in the direction in which the ſpheres roll; and of its being in every reſpect uniform, and without any obſtruction. It is true, in this caſe, there would be no clouds with rain; for it is evident, that clouds of rain are formed by obſtructed winds. But ſome have been led to ſuppoſe, from the

ſcripture account, that this was the circumſtance of that world. Moſes, after his account of the creation, noticing expreſsly how the earth was watered, mentions *a miſt from the earth*; and alſo a *river* that went out of Eden, *to water the garden*, and that from thence it was parted, and branched out into various countries; but makes no mention of there being clouds or rain; or rather, as ſome ſuppoſe, he deſigned to expreſs the contrary, by ſaying, *The Lord God had not cauſed it to rain upon the earth.* Gen. ii. v. [See Dr. Burnet's Theory of the World.]

Beſides, muſt it not be concluded, as the rainbow is a token that the flood ſhould not be repeated, that it had not before been ſeen? The ſigns and tokens that God has ſet to his covenants, are all natural, and in themſelves expreſſive. But were there before the flood clouds of rain, as there now are, the rainbow had ſurely then appeared; and if ſo, how can it now be conſidered as a *natural* token, that the waters of the flood ſhall not return to deſtroy the earth.

This, however, is very different from the preſent ſtate of things. Ancient aſtronomers ſuppoſed that two winds were ever held over the earth, acting upon each other in an equilibrium, or alternately prevailing—theſe were conſidered diſtinctly; one as being the main power, and the other, as the governmental or balance power. Is not a ſentiment like this expreſſed by Agur, Prov. xxx. 4. *Who hath gathered the wind in his fiſts?* By the following expreſſion, it may be obſerved, that

the ſubject which here fixed the mind of Agur, was that of the expanding power; of the opperation and effect of which, his expreſſion is the moſt natural and beautiful, *Who hvth bound the waters in a garment?*

We are now to contemplate, more diſtinctly, the great myſtery of God in the *Archangel*-Exhibition, or that of a world ſubſiſting by the agency of two powers acting againſt each other. In doing this, we may be aſſiſted by the inſpired account given of the manner in which the waters of the flood returned from off the earth, viz. *Going and returning*, or ebbing and flowing. We have ſeen the power of the elect-eſtabliſhment ſo prevailing, as to render the natural power incapable of *binding the waters*; and ſo, conſequently, the deſtruction of the world. And though, at the end of an hundred and fifty days, the *oppoſing* power was ſo far withdrawn, as to give the natural power motion; ſtill, by the motion of the waters *going and returning*, we perceive ſuch an exerciſe of this power, as, by governing and controling the natural principle, to become itſelf a conſtituent principle of the new world.

Here, then, we have explained the going and returning of the winds, the ebbing and flowing of the ſeas, and the waxing and waneing of all the affairs of this world. *Tide* characterizes all preſent things—it has, with great propriety, become another name for time, as expreſſive of the changeful courſe of the preſent world. Alſo, we have here explained, that view of the divine government

over this world, which is conſtantly exhibited, both in providence and in the ſcriptures; and which has preſented to many ſearching minds, ſo great a difficulty, and ſo often has defeated the calculations of the wiſe and prudent, viz. That events are ſeen to take place indirectly, and, as it were, by the overruling and controling of what might be conſidered their natural courſe.

Why is the eaſt wind the blaſt of nature? Doubtleſs, the word *blaſt*, originally, meant this wind. Why is the agency of the eaſt wind, ſo often known in providence, and ſo frequently referred to in the ſcriptures, in the great and ſolemn work of *judgment*, whereby Zion is *redeemed?* What inſtruction is afforded to us, by its being recorded of the dividing of the Red Sea, that the Lord caused the ſea to go back, *by a ſtrong eaſt wind?* Why, we aſk, is the eaſt wind here ſpoken of as the agent of God, in thus counteracting nature; and as explaining the operation of divine power in this myracle? And why, in the addreſs in the ſong of Moſes to the angel of the Lord, is this wind particularized as *his* wind? *Thou didſt blow with* thy *wind.*— Why went there *forth a wind from the Lord* to bring the quails into the camp of Iſrael? which alſo, Pſal. lxxviii. 26, is called an *eaſt wind.* And why, alſo, to accompliſh this event, are we informed of a wind coming back in another direction? Why are the judgments of God, of every kind, uſually aſcribed to the influence of the eaſt wind? Note the following paſſages;——Pharaoh

dreamed, *And behold, ſeven ears withered, thin,* and blaſted with the eaſt wind. Gen. xli. 23.—*And Moſes ſtretched forth his rod over the land of Egypt, and the Lord brought an eaſt wind upon the land all that day, and all that night: and when it was morning,* the eaſt wind brought the *locuſts.* Exod. x. 13. *The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.* The eaſt wind carrieth him away. Job xxvii. 19—21.—*Thou breakeſt the ſhips of Tarſhiſh with an* eaſt wind. Pſal. xlviii. 7.—*I will ſcatter them as with an* eaſt wind. Jerem. xviii. 17.—*Yea, behold, being planted, ſhall it proſper? ſhall it not utterly wither, when the* eaſt wind toucheth it? Ezek. xvii. 10.—*But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the* eaſt wind dried up her fruit. Ezek. xix. 12.—*Thy rowers have brought thee into great waters:* the eaſt wind hath broken thee in the midſt of the ſeas. Ezek. xxvii. 26.—*Though he be fruitful among his brethren, an* eaſt wind *ſhall come,* the wind of the Lord ſhall come up from the wilderneſs, *and his ſpring ſhall become dry, and his fountain ſhall be dried up: he ſhall ſpoil the treaſure of all pleaſant veſſels.* Hoſ. xiii. 15.—Here again the eaſt wind is diſtinguiſhed as the wind of the Lord; and, by comparing this with Job i. 19. it appears that it was this ſame wind of the Lord *from the wilderneſs,* which ſmote the houſe and ſlew Job's children.—Again, *God prepared a* vehement eaſt wind;

and the ſun beat upon the head of Jonah, that he fainted. Jonah iv. 8.—*They ſhall come all for violence; their faces ſhall ſup up as the eaſt wind.* Habak. i. 9.—Is there not before us, in the view of the archangel-eſtabliſhment, an anſwer to all this?

Moreover, we have here explained the doctrine brought into view by the apoſtle, Rom. viii. of *the creature,* or natural world, being ſubjected to vanity, or to the bondage of corruption, and not having its free exerciſe; but that this is done, for the ſame reaſon of ſubjection, whence is the goſpel hope.—By the deluge, the earth was indeed made ſubject to vanity and corruption; and, emerging from the waters, it *groaneth and travelleth in pain until now;* and it diſcovers itſelf ſtill bound by that power; and, by its ſtruggling and groaning, that it is ſtill *wreſtling* with the angel; that its baptiſm is unto death, and that, one day all that belongs to the firſt creation, and remains of the life of nature, muſt, from this cauſe, expire.—But, by tracing up this ſtate of *bondage and corruption* of the creature, in the light of truth, to the elect eſtabliſhment, and the redemption law, we ſee the world, hereby, coming into union with its ſuffering Redeemer; and that, through this bondage of corruption, there is hope, the only hope, even the ſame for which the ſons of God are waiting, the *hope of the reſurrection and eternal life.*

And, finally, from this ſtate of the world, we are led to contemplate *a deluge of fire,* as the cloſing up of the wonderful ſcene. The

angelic power is ever represented to us as being fire.—It is said of the ministering angels of Christ, that he maketh them *a flame of fire*; and they are named seraphim, *burners*.—A flaming sword was the first appearance in our world of this power.—Daniel beheld the throne of Christ in the midst of thousand thousand, and ten thousand times ten thousand of his angels; which throne was like the fiery flame, and his wheels burning fire. This must mean the establishment and power of the elect angelic kingdom. Moreover, he saw a fiery stream issue, and come forth from before him; this, doubtless, was the same appearance which Moses called a *flaming sword*. The angel that spake unto Moses at Horeb, appeared in a flame of fire out of the midst of a bush; and the law ordained by angels was a fiery law, and it was given forth from the mount that burned with fire, even from the midst of the fire.—The angel, also, that talked with Manoah, ascended to heaven in the flame of the altar; and it may be noticed, that the flame of the altar ever signified the angelic disposition, which we have shewn to be founded in the sacrifice of the everlasting covenant. As the Lord's host, the angels were seen like chariots of fire, and horses of fire; and, as the attendants in his court, they were beheld with countenances as the lightning; and the Lord has ever appeared among them the *same* as at mount Sinai.

The shekinah, in leading the camp of Israel out of Egypt, on the west side, was a watery cloud, but, on the east side, it was a pillar of

fire; this gives us a view of the archangel-exhibition, and of the conſtitution of the world, according to Chriſt's mediate ſtate.—The preſent world may be viewed as being under this baptizing cloud, as it were, between the two pillars, baptized already with the deluging waters, and waiting the approach of the pillar of fire, which, in the ſcriptures, is often called *the glory of the Lord;* which baptiſm, will finiſh the ſtate of the bondage and corruption of the creature; whence, by the power of ſovereign grace, according to the pattern given in the redemption of thoſe who have the firſt fruits of the Spirit, *the whole creation,* as *a brand pluckt out of the fire,* ſhall be delivered and reſtored.

It is well know that *flame* exiſts by a motion of the electrical fluid meeting reſiſtance from another and oppoſite motion; when, therefore, this angelic power, of the acting of which we have daily indications, ſhall come againſt the courſe of nature with its whole ſtrength, it will neceſſarily produce a ſhock that muſt ſet all on flame.

Section 11. *The Covenant with Noah.*

The world being thus arreſted, overcome, and brought into ſubjection under the bondage of corruption, by the power of the redemption law; which being the principle of a covenant, and, in Chriſt, the ſource of all grace; according to the theory, we now look

for the appearing of the grace of God, in the moſt expreſs covenant tranſactions.—Theſe, we find clearly exhibited on the divine page. And firſt, by this operation, the creature is brought to yield ſubmiſſively to God; and through Noah, as the head or firſt organ of the ſubjected world under Chriſt, its ſubmiſſion is moſt ſolemnly and explicitly offered to the Lord, to whom it was found that judgment belonged.

And notwithſtanding this law of the eternal God was nothing leſs than the ſentence of death, and its eſtabliſhment was felt to poſſeſs a ſword of judgment, which already had given an incurable wound, and was prepared to repeat the ſtroke; the ſacrifice, by Noah, of every clean beaſt and fowl, was the moſt ſolemn and explicit act of ſubmiſſion to it, as being holy, juſt and good; ſuch is the power and gracious effect of the redemption diſcipline.

This ſubmiſſion being wrought in the creature, and in this way expreſſed, it is graciouſly accepted of God; *the Lord ſmelled a ſweet ſavour;* for this free ſubmiſſion reſpected the ſame will or law of God, that Chriſt conſented to from everlaſting; but what was infinitely more to its advantage, was the manner in which it was offered, viz. by *a ſacrifice*, which reſpected and brought into view the obedience of Chriſt; it was offered under him, and in union with him; yea, HE, as conſenting to the divine will, appeared in the offering, therefore God was pleaſed, *well pleaſed*; and that he might be gracious for his name's

ſake, he eſtabliſhed *this* his everlaſting covenant with Noah and his ſons, and with their ſeed after them; and with every living creature, of the fowl, of the cattle, and of every beaſt of the earth, that was with Noah in the ark, and with all that ſhould be of them, that all fleſh ſhould not any more be cut off by the waters of a flood, neither ſhould there any more be a flood to deſtroy the earth.—Thus, in ſubmiſſion to God, and an acknowledgment of the forfeit of life, and flying to the blood of the everlaſting covenant, the creature found refuge from the waters of the flood, in that ſame redemption-law, and inſtitution of judgment, which had brought them upon the earth.

The covenant being thus eſtabliſhed, is unchangeable; and its promiſes are, yea, and amen; for the conditions all reſting with Chriſt, the truth which enſures the performance of all, is eſſential to the divine exiſtence; that power of his, which had ſubjected the world, was proved ſufficient to hold it in ſubjection; and the gracious operation, which had wrought ſuch a free ſubmiſſion to the divine will in Noah, was ſhewn to be all-ſufficient to make willing a people to bear his name in every age of the world.—Moreover, the power that could do this, could alſo cut off and conſume from the earth all thoſe who ſhould be found unwilling to ſubmit, and ſhould remain unreconciled and oppoſed to his name and authority; and his faithfulneſs to exert this his archangel-power, according to that

covenant which is its eternal ſource, could not fail.

Therefore God ſaid, the ground ſhould not again be curſed, *becauſe of the works of men:* Although, indeed, the ſoul of man, throughout, be ſolicitouſly bent *upon the evil thing*, all living fleſh ſhould not again be ſmitten.—*All the days of the earth, ſeed time and harveſt, cold and heat, ſummer and winter, day and night, ſhould not ceaſe.*

Section 12. *The Rainbow.*

And the Lord God ſaid unto Noah, this is the token of the covenant, which I have eſtabliſhed between me and yours, as the charter of all living fleſh; and which ſhall be with yours for perpetual generations; I do ſet my bow in the cloud, and it ſhall be for a token of the covenant between me and the earth. And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud: And I will remember my covenant, which is as the charter of me and yours, and of all living fleſh; and the waters ſhall no more become a flood, ſo as to deſtroy all fleſh.

This is the moſt expreſſive ſign or token of the power and grace of the world to come, in relation to the conſtitution and ſtate of the preſent world.—It ſhows, at once, the dividing and the uniting line of mercy and truth, of righteouſneſs and peace; for, whilſt the peculiar conſtitution and frame of this world is exhibited to the eye, a view, alſo, is here-

by given of the power and grace of the world to come, as prevailing over all.—This will be perceived, by obſerving the circumſtances in which the bow appears in the cloud.

The ſingle and widely diffuſed cloud, from which the rains fall gently, and without tempeſt, (which circumſtance of the cloud indicates the more general tranquillity of the winds) does not ſhow the rainbow; for, ſuch reflections of light, as give to the eye the appearance of the bow in the cloud, require that the waters diſtilling from the cloud ſhould deſcend to the earth in a bowing or circular form, which requires the agency of oppoſing winds. In miſts, or particles of water, not moving in a circular direction, there is not this appearance. The circular form of the vapours which exhibits this appearance, may often be obſerved in the *ſpray* of a water-wheel going with the wind of the wheel againſt the natural current of the air. But, in the folded and thickly condenſed cloud, from which the rains fall with violence and tempeſt, (which ſtate of the cloud ſhews the preſſure and conflict of oppoſing winds) the bow is ſeen; which, therefore, betokens clearly the peculiar ſtate of this world, as ſubſiſting by two powers acting againſt each other.

Again, it may be obſerved that this cloud, by an eſtabliſhed cauſe, is ſo circumſcribed in width, that it muſt ſoon paſs over; for, the preſſure by which it is formed exiſts evidently between two tides; I mean the tides of ebb and of flood, which are known to be the ſame in the air as in water. The moſt ex-

tenfive cloud of this kind, which I have feen, paffed over in lefs time than fix hours.——Moreover, it may be obferved, that however great is the conflict, the weftern or fair wind ever prevails. If the bow appears in the morning, the cloud being weft, the wind is banking it from the eaft; but the cloud paffing over in its tide, the wind changes; and when the bow appears in the cloud, that has paffed over, the wind is ever weft.—In this eaftern pofition of the cloud is the moft common, and always the brighteft appearance of the bow; for, as the wind which follows is the ftrongeft, the cloud, being driven before it, becomes on this fide the moft compreffed.

The watery and fiery colours of the bow, their relative inward and outward fituation, and many other circumftances of this token of the covenant, might be pointed out as fhowing the fearful and wonderful frame of the prefent world. But enough, perhaps, has been remarked to fhew how expreffly the bow, in relation to thefe pavilions of the Lord of Hofts, the *dark waters and thick clouds of the fkies*, and *the brightnefs before him from which coals of fire are kindled*, proclaims the true condition of the prefent world, as being conftituted according to the archangel-ftate of the everlafting covenant.

But, as in relation to natural things, whilft the *dark waters and thick clouds of the fkies* are on the one fide of the bow, the fun and clear heaven are on the other; fo alfo, in the view of its being a token of the covenant, the clouds and rains, and fwelling wa-

ters of *tribulation*, through which is wrought the redemption-work, appear on the one ſide; but the *kingdom*, the glorious reward of that work, according to the divine will, is ſeen on the other.—The bow in the cloud, in many reſpects, is ſignificant of the miniſtration of the Spirit, and accords with the token of the covenant given to the church in *goſpel baptiſm*.—In conſidering the ſubject in this view, we have the warrant of St. John, who, deſcribing the goſpel kingdom, ſays, Rev, iv. 3. *A rainbow was round about the throne.*

Our theory, according to the divine principle, offers to view two diſtinct baptiſms, viz. One, in the deep; the other, far above it.—The baptiſm, as under the requirement of the divine will, of humiliation and ſuffering unto death; and the baptiſm, by the expreſſion of the divine favour, and the beſtowment of the promiſed reward, in the gift and grace of the Holy Ghoſt. Theſe baptiſms, though they be inſeparably connected in the divine will, and belong both to the redemption-covenant, are ſtill widely different things. And it will be recollected, that the ſtate of humiliation and trial of Chriſt and his people, wherein the heir *differeth nothing from a ſervant, tho' he be Lord of all;* is often referred to in *the ſcriptures*, as being a baptiſm. *But Jeſus anſwered and ſaid, ye know not what ye aſk. Are ye able to drink of the cup that I drink of, and to be baptiſed with the baptiſm that I am baptized with? They ſay unto him, we are able. And he ſaith unto them, ye ſhall drink indeed of my cup, and be baptized with the*

baptiſm that I am baptized with: but to ſit on my right hand and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. Matt. xx. 22, 23. *I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed.* Luke xii. 50. *We are buried with him by baptiſm into death.* Rom. vi. 4.—This baptiſm, in relation to the bonds of the law, and the redemption-diſcipline, though it be abſolutely neceſſary to our ſalvation, and is included in the holy purpoſe of God in Chriſt, is ſtill widely different, and, in the ſcriptures, is clearly diſtinguiſhed from the baptiſm of the Holy Ghoſt—which baptiſm characterizes diſtinctly the goſpel diſpenſation, as, thereby, we receive power to become the ſons of God, and are made partakers of the earneſts and fruits of glory. Thus, it is ſaid, Acts i. 3—5. *To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of* the things pertaining to the kingdom of God: *And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for* the promiſe of the Father, *which, ſaith he, ye have* heard *of me. For John truly* baptized with water; *but ye ſhall be* baptized with the Holy Ghoſt, *not many days hence.* Alſo Acts xiii. 24. *John firſt preached before his coming,* the baptiſm of repentance *to all the people of Iſrael.* Again, Acts xviii. 24—26. *And a certain Jew named Apollos, born at Alexandria, an eloquent man, and* mighty in the ſcriptures, *came to Epheſus.*

This man was instructed in the way of the Lord; *and being fervent in the spirit, he spake and taught diligently* the things of the Lord, *knowing only the baptism of John. And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him* the way of God MORE PERFECTLY. Apollos, before he was met by these disciples of Paul, was instructed in the way of *the Lord; i. e.* The Lord Jesus; and he appears to have well understood the whole system concerning Christ, as antecedent to the *gift of the Holy Ghost;* to which matter our baptism most indisputably relates, together with all the distinguishing glories of the gospel church.

And again, it is said, Acts xix. 1—6. *And it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus: and finding certain disciples, He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the* Lord Jesus. *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

It appears, therefore, both from the theory and the ſcriptures, that, from the doctrine of Chriſt, in relation to diſtinct parts of the divine will, there ariſes two baptiſms; which twofold nature and operation of the holy doctrine, may explain the manner of expreſſion uſed by the apoſtle. Hebrews vi. 1, 2. *Therefore, leaving the doctrine of the beginning of Chriſt, let us go on to the perfect end; not laying again the foundation of repentance from dead works; Of the doctrine of* BAPTISMS, &c.

The baptiſm, as under the *bond* of the covenant, or the *ſervice-work* and *forfeiture* of the law, is ever repreſented, by dark and tempeſtuous clouds, with their flood-cauſing rains; by *the waters of the river, ſtrong and many;* and by the ſwelling and rolling of the deep; or, as being a *cup* of ſorrows, an immerſion, a burial, &c. But, according to the promiſe of the Father, and the grace of the kingdom of heaven, the baptiſm of the Holy Ghoſt is repreſented by the pouring, dropping, or ſprinkling of waters; by a *refreſhing* rain, and the *waters of Shiloah that go ſoftly;* or as being an influence from heaven, kind and gentle, *As the dew of Hermon, that deſcended upon the mountains of Zion, where the Lord commanded the bleſſing, even life for evermore.*

And as there are, ſubſtantially, two baptiſms, differing ſo much the one from the other; ſo likewiſe, there are two baptiſmal ſigns, which agree with, and in the moſt exact and ſtriking manner, repreſent and ſhew forth the great and ſolemn things thereby

ſignified—the one of which, in relation to the humiliation and ſuffering of Chriſt, is, as it were, a ſign from the deep beneath; and the other, in relation to his exaltation and glory, is a ſign as from heaven above. All the ſigns and tokens of the covenant, have a plain relation to one or both, of theſe diſtinct parts of the divine will; and, conſidered ſeparately, they are all calculated to expreſs and ſhew forth, in the moſt inſtructive and ſenſible manner, the different parts; and, taken together, they exhibit, in the ſtrongest and moſt natural view, the *whole* of the divine theory. Iſaiah, with the glorious truth of *Immanuel* in view, and with evident regard to theſe ſtates of humiliation and exaltation, or to his deſcending and aſcending, ſpake unto Ahaz, ſaying, *Aſk thee a ſign of the Lord thy God; aſk it either in the depth, or in the height above.* Iſai. vii. 11. See the connection.

The firſt ſign or token of the miniſtration of Chriſt, as from his throne above; or of the miniſtration of the ſpirit through righteouſneſs, was given in the rainbow; and it may juſtly be conſidered as one of the cleareſt tokens of the New Teſtament eſtabliſhment, which has ever exiſted. *For this is as the waters of Noah unto me: for as* I have ſworn, *that the waters of Noah ſhould no more go over the earth; ſo have I ſworn, that I would not be wrath with thee, nor rebuke thee. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my*

peace be removed, ſaith the Lord that hath mercy on thee. Iſai. liv. 9, 10. As the waters of Noah, by the word and promiſe of God, ſolemnly ratified by the bow in the cloud, were interdicted from ever again going over the earth; in like manner, the tribulations and diſtreſſes, which are now flowing in and deluging the church, ſhall ſoon ebb away and retire to the dark abyſs—and by the covenant of peace, and the ſign of the Son of Man, which will then appear, theſe great waters, like thoſe of the flood, ſhall be bound in their place, and ſhall never, never more return.

The rainbow is formed by the ſhedding down, or ſprinkling of rain—when the tempeſtuous cloud has paſſed over, and the ſky is in the ſtate of clearing up, in a ſhort time after the ceaſing of the great drops of water, there may be obſerved to diſtill a thick, uniform and ſmall rain, very diſtinguiſhable from the unequal and buſtling drops that had preceded—which *ſtill ſmall* rain is that which forms the bow. This kindly rain is obſerved to proceed from a ſmooth and bright cloud, which is ſeparate from the dark and compreſſed body, and is formed in a higher ſky; which is ſo nigh to it, however, that the ſmall rain deſcending from it, is affected in its courſe by the air of the denſe cloud, until it approaches nearer the earth, when it is again governed by the natural current of the air. This ſeparate part, from which the fine and gentle rain diſtills, appears ſometimes to ſkirt the whole cloud;

and the *circular manner* of the deſcending of this thick and fine rain which, from the cauſe in view, is always convexing towards the ſun, gives, as has been obſerved, the beautiful and ſublime phenomenon of the bow in the cloud.

It appears; therefore, that the rainbow, as a token of the everlaſting covenant, is wonderfully expreſſive of the grace of the goſpel by the Holy Ghoſt; which, in the manner of the ſhedding forth, pouring out, or ſprinkling of rain, or of the bleſſing of the dew, *deſcends* and comes upon us from heaven—and, as being thus ſignificant of the miniſtration of the ſpirit, it may be ſeen to have a near relation, in the divine ſyſtem, to the ordinance of goſpel baptiſm.

The rainbow is a ſign from heaven—and it exhibits the *high* arch, or the crowning half, of that *circle of glory*, which is contemplated in the divine will. The viſion of John took in the whole ſphere. The rainbow, in the view given there, was ſeen *round about the throne*. The throne of God is ſpoken of, as having a back part and a face—for being in nature, as has been ſhewn, of an eternal frame, the ſcriptures ſpeak of it thus, as they often do of God himſelf. This diſtinction plainly intends the two ſtates, according to the divine will, viz. That of the archangel, and that of the glory of the Son of God.—

Hence Moſes, Elijah, &c. agreeably to the archangel ſtate of the church, had their *faces covered*, either by the hand of the Lord, or by their own mantles and vails, when the

glory of the Lord paſſed by them, that they ſhould ſee only his *back parts*. *But we all with* open face, *beholding the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of our God.* I am ſolemnized when I ſee exhibited ſigns from the deep; for I know that theſe things belong to the divine will; but I tremble, when I ſee them miſtaken and ſubſtituted for goſpel ſigns.

Jeſus, our Lord, was indeed *delivered* for our offences; but he was *raiſed again* for our juſtification. Our juſtification, whereof we have a baptiſmal ſign, relates to the Holy Ghoſt, the holy *quickening* ſpirit; which is given to us as a *fruit* of the exaltation of Chriſt, and of that righteouſneſs, which it was promiſed that the heavens ſhould declare.—The rainbow round about the throne, as it encloſed the back parts as well as the face thereof, like the pillar of cloud and fire, was a double ſign—the Ebal and Gerizim, the bleſſing and the curſing, were both in it—and it gave notices as from the dark clouds of the ſky, and the watery deep; as well as from the gentle heaven of grace. Hence, there iſſued from the throne in heaven, lightnings, and voices, and thunderings, and an earthquake, and great hail; vials of wrath, and many overflowing, *Jordan* waters; as well as the ſeven lamps of fire burning, and the four and twenty harps tuned in concert, and golden vials full of odours; and the pure river of the water of life, clear as cryſtal, *the ſtreams whereof ſhall make glad the city of God.*

With ſuch views, the Pſalmiſt exclaimed, *Juſtice and judgment are the habitation of thy thy throne: Mercy and truth ſhall go before thy face. Bleſſed is the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.*

It has been obſerved, that numerous queſtions and diſputes have ariſen from the cauſe of not clearly diſtinguiſhing ſubjects which relate to the law, or the archangel-ſtate of the church, from thoſe which belong diſtinctly to the goſpel. One among theſe, is the diſpute about the mode of baptiſm. A conſcientious brother, ſome years ſince, becoming doubtful and perplexed concerning the mode of baptiſm, undertook, with great care, to ſet down, on each ſide, the paſſages of ſcripture which ſeem to favour the different modes of immerſion and ſprinkling; but after much ſearching and labour, he found his doubts and perplexities not in the leaſt relieved; for his evidencies, on both ſides, were juſt equal. And this, doubtleſs, is the fact, that the ſcriptures do equally ſpecify, in relation to the church of Chriſt, a baptiſm as by immerſion, and a baptiſm by the ſprinkling or pouring of water. And the only poſſible means of reconciling the ſcriptures upon the ſubject, and of relieving the church from this perplexity, are to be had by a recurrence to the doctrine of Chriſt, and clearly diſtinguiſhing what belongs to the ſtate as under the bond and diſcipline of the covenant, from what belongs to the ſtate of the goſpel kingdom. That there exiſts ſuch a diſtinction as

this, in relation to the divine adminiſtrations in the church, is as evident, both from the theory and the ſcriptures, as that there is a *heaven above* and a *deep beneath*.

The Scribes and Phariſees queſtioned with Chriſt, *ſeeking of him a ſign from heaven*, tempting him; but he anſwered, *This is an evil generation; they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet. For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the Son of Man be to this generation.* Woe unto them, to whom no other ſign ſhall be given, than that of an immerſion, or a burial in waters!

Section 13. *The Ordinances of the Covenant.*

A conſtitution being made, by *the faith of God*, and a charter given for the new world; and by his grace through faith, a family or ſociety being eſtabliſhed upon it; ordinances are inſtituted for the proper exerciſe and regulation of the ſociety, agreeably to the nature of its eſtabliſhment. The ordinances now inſtituted, together with thoſe inſtituted before and continued in this adminiſtration, commonly called the precepts of the ſons of Noah, are ſeven, viz. the Sabbath, Marriage, the Altar of Witneſs, Sacrifice and Offering, Family Government, Abſtinence from Blood, and Inquiſition for ſhedding of the Blood of Man.

Theſe ordinances have the ſame relation

to the everlaſting covenant, as right ſtatutes or laws of civil adminiſtrations have to a civil conſtitution. And though the breaking of ſuch laws or ſtatutes be an offence againſt the conſtitution, and require puniſhment; yet thouſands may ſo offend, and bring evil upon themſelves, and be even cut off from the ſociety, and the conſtitution remain unaffected. Theſe ordinances, indeed, may be conſidered diſtinctly as a covenant of grace; as obedience to them, by the grace and promiſe of God, connects with the enjoyment of all the bleſſings of the redeemed world; and as diſobedience not only forfeits the grace of God, but ſubjects the offender to the ſoreſt puniſhment, yet, they muſt be carefully diſtinguiſhed from the covenant *conſtitution*, which is the ſource of all grace, as has been conſidered particularly in the two laſt ſections.

The want of clearly diſtinguiſhing the covenant of *the ordinances* of grace, from the immutable covenant *conſtitution* of grace, has led to innumerable errors, but they are moſt clearly diſtinguiſhable; the one of theſe covenants exiſts from everlaſting, and in its nature is everlaſting; the other exiſts in time, and in its nature is temporary. The parties of the one are God and Chriſt; the parties of the other are Chriſt and men. The one cannot be broken, changed, or in the leaſt varied, for with either party there is no variableneſs nor ſhadow of turning; the other may be broken, as one party is the mutable creature, and it requires to be varied and changed, as all ſtatutes and laws of ad-

miniſtration do, with the various ſtates and diſpenſations of a changing world. In relation to the one, the reward of obedience is reckoned of debt; but of the other, it is grace; for the condition of the one was the manifeſtation of God, even the Father; but the condition of the other is merely the manifeſtation of good will to the great undertaking, and of pleaſure in the work. Beſides theſe, they are diſtinguiſhable, the one from the other, in a great variety of views.

The diſtinction laſt noticed, leads to the obſervation, that all theſe ordinances carry us to the ſubſtance of things hoped for, the eternal ſource of grace. The ordinance of the ſabbath is the ſign or memorial of the reſt of God; which, in ſubſtance, is the reſt Chriſt entered into, when, having finiſhed his covenant-work, he ſat down at the right hand of God. See Heb. 4th chapter. Marriage, as we are taught by the apoſtle, leads to the doctrine of Chriſt, and aſſiſts to the diſcovery of the nature of the eternal covenant principle. Eph. v. 32. The altar of witneſs records in earth, the *name* and *truth* of God recorded in heaven. Sacrifice and offering ſets forth before our eyes, the gift of Chriſt, and the blood of the everlaſting covenant. Œcumenical government, as appointed by God, exhibits on earth the form of the adminiſtration of heaven; under this government is ſeen, in a pattern, the *order* of the family of God, the arrangement of the houſehold of faith, and the direction of the commonwealth of Iſrael. And the two ordinances reſpecting

blood, its being prohibited from common uſe, and blood being required for the ſhedding of the blood of man, and nothing but the blood of him that ſheddeth it to be accepted; which is, doubtleſs, to be underſtood, that the blood of man ſhould not be ſhed, but for the blood of man. Theſe ordinances, I ſay, are evidently deſigned to point out the precioufneſs of the blood of atonement. By this relation of the ordinances to the everlaſting covenant, it appears that they are all of a *ſacred* nature.

And as the ordinances are the vehicle of the exhibition of Chriſt in the world, they can ceaſe only with *day and night*, or with the final cloſe of every diſpenſation. They can no more fail of ſupport, or of being adminiſtered in the world, than the engagement and truth of God, that Chriſt ſhall be exhibited, can fail. However generally infidelity may abound, and men may neglect and tranſgreſs the ordinances; and whatever evil and vengeance ſhall come upon this ungodly world on that account, we may be ſure that ſomewhere in the world, in ſome corner, cave or wilderneſs, or in the lonely houſe of the poor widow of ſome obſcure Sarepta, the *truth of God* will have effect, and faith will be inviolably preſerved, and a remnant ſhall be ſaved. And though the ordinances, as to their faſhion, do neceſſarily change with the ſeveral diſpenſations or exhibitions of Chriſt, as contemplated in the theory, ſtill, the doctrine held up in them being Chriſt, *the ſame yeſterday, and to-day, and for ever*,

they are in ſubſtance *ever* the ſame. Hence it is manifeſt, that the order of the prieſthood of Melchiſedec, being founded in the law of this altar, is unchangeable, univerſal, and perpetual.

Some brief remarks, as we have paſſed along, have been made upon the ſolemn nature of theſe ordinances; it may be proper, however, in this place, to notice more particularly *that* reſpecting murder; which, after the deluge, was the most deeply impreſſed by the divine declarations that accompanied the ratification of the covenant. *And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it, and at the hand of man: at the hand of every man's brother will I require the life of man. Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.* Gen. ix. 5, 6.—This most ſolemn injunction, undoubtedly, is the origin of that law and tradition of *the Avenger of Blood*, which has exiſted immemorially among all the tribes and nations of the world.

In the natural state of ſociety, which is, as it were, the family state, the avenger is the brother of the ſlain, or ſome one of his nearest connexion; and he is bound to exact the forfeiture, upon the high penalty of the blood ſhed being imputed to himſelf; but in the state of civil ſociety, this ſolemn and most indiſpenſable obligation devolves upon the magistrate, or upon the country in its organized state, in whatever form it may be embodied; the magistrate or country ſo organiz-

ed, in this state of ſociety, is the brother of the ſlain, and the avenger of blood, and is ſolemnly bound to make the inquiſition, leſt the penalty of blood, by the Judge of all the earth, be exacted upon the whole community. God, the Judge of all, was pleaſed to take upon himſelf this charge of making inquiſition for blood with the greateſt ſolemnity, as it were, with an *oath*, ſaying, *And* ſurely *your blood of your lives will I require.*

A man's life is moſt dear to him, and when taken away it cannot be reſtored, and the loſs of life to him cannot be recompenſed by man; but it is obſerved, that a ſtill higher reaſon is aſſigned by God for his making the blood of man ſacred, and for his ſetting ſuch a ſolemn and fearful guard over it, viz. *For in the image of God made he man.* Man, at firſt, as has been largely conſidered, was made under a covenant, which put a fearful and wonderful ſolemnity upon his character; he was aſſociated with the Lord of Creation in his dominion and government; and, by ſuſtaining this myſterious relation to the eternal purpoſe of God in Chriſt Jeſus, he was ſo elevated, and crowned with glory and honor, that the glory and honor of his Maker became connected, concerned, and *deeply* intereſted in his preſervation and well-being.

The reaſon here aſſigned for God's taking ſuch an intereſt and care for the preſervation of the life of man, *becauſe he was made in the image of God*, is of the ſame import with that glorious declaration, ſo often repeated, that his regards and infinite favors ſhewn to man,

are all expreſſed for his own name's ſake. O the riches of wiſdom and glory which, from the beginning of the world, have been hid in God, *who created all things by Jeſus Chriſt!*

When God thus placed man upon the bench of this high court of inquiſition for the blood of man, and committed to him, according to his holy ordinance, the power of life and death, another intimation was given of his being deſtined to the glory of the kingdom of Chriſt, in his dominion and power over all fleſh; and that aſſociated with the appointed judge, he is to appear in that adminiſtration, and act a part with him in the moſt ſolemn deciſions of the great day.—— From ſuch plain documents as theſe, the apoſtle to the Corinthians, ſays, *Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters? Know ye not that we ſhall judge angels?*

Another reaſon may be noticed, of the peculiar concern ſhewn by the Lord of ſabbaoth in this matter reſpecting innocent blood; for as he was himſelf coming into the world to ſuffer and die by wicked hands; and as thouſands of his ſaints would be perſecuted unto the death for his ſake; it was his own cauſe—a matter the moſt tender to him in relation to his own ſoul, and to the ſouls of his people that were precious and tender to him as the apple of his eye. Ah! how heavy is the guilt of blood; and how forceably does vengeance purſue the murderer, that he ſhould not be ſuffered to live! A man that

doth violence *to the blood of any perſon ſhall flee to the pit, let no man ſtay him.*

Though ſome caſes have been particularly exempted, by the ſovereign Lord of life, from the operation of this inquiſition of blood; yet they muſt not be ſuppoſed to effect the general law—the caſe of David is one—but though the prophet, by the authority of the Higheſt, ſaid to him, when he had confeſſed that he had *ſinned againſt the Lord*; and to ſin againſt the Lord is death—*The Lord hath cauſed thy ſin to* paſs over; *thou ſhalt not die* —yet it may ſcarcely be conſidered as an exemption, when he was four-folded in blood, and the forfeiture was required in one, and another, and another, and *ſtill* another of his children; and the unſheathed ſword was never to depart from his houſe. In like manner alſo, ſome of the betrayers and crucifiers of the Prince of life, when they were pricked in the heart, and crying, what ſhall we do? were ſaved by ſovereign mercy, and the ſin and blood-guiltineſs paſſed over them; but, Oh! how fearfully did it fall upon their children, and upon their city; and, being a public act, how widely, how heavily, and how *laſtingly* was the wrath poured out upon the whole nation?

From the word of God, as well as from obſervation upon the ways of providence, conſidering the ſubject upon a large ſcale, there can be no doubt that it will go well or ill with individuals, families, ſocieties, and nations; and finally, with the whole world; as they ſhall obſerve to keep and obey, or

ſhall diſregard and tranſgreſs theſe moſt wiſe, benevolent, and ſacred ordinances. That they are of univerſal extent, and binding upon all men under every diſpenſation, is apparent not only from their general nature, and from their being delivered to Noah and his ſons, ſtanding at the head of the whole family of man; but alſo, from the manifeſt reference to them in the letter of the apoſtles to the converted Gentiles; who, agreeably to the mind of the Holy Ghoſt, required of them no more than *theſe neceſſary things, viz.* that they ſhould *abſtain from all pollutions of idols, and from fornication, and from things ſtrangled, and from blood.*

The final and moſt dreadful cataſtrophe, which is expected to come upon the world, will not take place until after there be an apoſtacy, a departure from and violation of this covenant of the ordinancies, ſo general and overſpreading, that the whole head becomes *ſick*, and the whole heart *faint*. The prophet, in behalf of the righteouſneſs of the great Judge, aſſigned expreſsly this reaſon for the ſolemn and awful event: *Behold, the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof. And it ſhall be, as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him. The land ſhall be utterly emptied, and utterly ſpoiled: for the*

Lord hath ſpoken this word. The earth mourneth and fadeth away, the world languiſheth and fadeth away; the haughty people of the earth do languiſh. The earth alſo is defiled under the inhabitants thereof: becauſe they have tranſgreſſed the laws, changed the ordinances, broken the everlaſting covenant.—*Therefore hath the curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned, and few men left.* Iſai. xxiv. 1—6.—It is plain that the laws, ordinances, &c. referred to in this paſſage, are thoſe great principles laid down in this early eſtabliſhment—and that they reſpect mankind univerſally.

The importance of the ordinances come into view in every ſtate and condition in which men are placed in the world; for, as in them is the knowledge of Chriſt, they are the bond of union, or bar of ſeparation, and mark the line of grace and diſgrace between Chriſt and men; they are the unalterable rule whereby they who keep them, are made of God partakers of the divine virtue, and of the promiſes in Chriſt Jeſus; and they who keep them not, are doomed to ſuffer the eternal judgment. In relation to the ordinances of the covenant, as they contain the *evidence* of things not ſeen, we are ſaid to *ſtand by faith*; keeping them, with a regard to the truth of which they are the vehicle, is fidelity or keeping faith; and neglecting or breaking ing them, is infidelity or breaking faith. The ordinances, alſo, are the viſible badge of grace, and with reſpect to them wholly, in

their connexion with the divine will, men are characterized believers or unbelievers; and in them is set before us good and evil, life and death, blessing and cursing. Moreover, the ordinances of the word of God, exhibiting the doctrine of Christ, are the only *bond* of *union* among men, which, in a strict sense, is of God, and which he will own and bless; and every other principle of society, and all that is done upon any other ground than that of the ordinances, to unite and bind men together, is in its nature *opposition* to Christ, and must ultimately fail of success.

By the inspired apostles and prophets, we are informed, that in the last days the ordinances will be most daringly violated; and they instance, especially, in relation to those two of the inquisition for blood, and the instituted government. Great Babylon, which will then be the metropolis of the world, and the principle seat of government, will be *filled*, and, as it were, *drunken* with innocent blood; and the hand of the brother, the magistrate, or sovereign people, will either be slack, or tied down by despotic chains, and inquisition will fail; whilst the earth will drink in blood *freely* as the rain, and closing it up within her regions of forgetfulness, will wipe her mouth like the harlot; until the piercing cry have reached unto heaven, and come up *very great* before the Lord, and he be moved, by his own truth, and his most solemn declaration, *Surely your blood of your lives will I require*, to appear and make the inquisition himself. *For behold, the Lord cometh out of his place,*

to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Isai. xxvi. 21.—*The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness:* for God is judge himself. Psal. l. 1—6.—*And the great city was divided into three parts, and the cities of the nations fell:* and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. *And every island fled away, and the mountains were not found.* Rev. xvi. 19, 20.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, *covetous, boasters, proud, blasphemers,* disobedient to parents, *unthankful, unholy,* without natural affection, truce breakers, false accusers, incontinent, *fierce,* despisers of those that are good, traitors, heady, high-minded, *lovers of pleasure more than lovers of God;* having a form of godliness, *but denying the power thereof.* 2 Tim. iii. 1—5.—*But chiefly them that walk after the flesh in the lusts of uncleanness, and* despise government;

preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of dignities. 2 Pet. ii. 10. —*Likewiſe alſo theſe filthy dreamers defile the fleſh*, deſpiſe dominion, *and ſpeak evil of dignities*. Jude 8th verſe. In theſe perilous times the bonds of parental, filial and fraternal duty will be broken—the ſtrongeſt bonds of natural affection will be burſt aſunder, and men will act unreſtrained like NATURAL BRUTE BEASTS.—*But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant in thy mouth? Seeing thou hateſt inſtruction, and caſteſt my words behind thee. When thou ſaweſt a thief, then thou conſenteedeſt with him, and haſt been partaker with adulterers. Thou giveſt thy mouth to evil, and thy tongue frameth deceit. Thou ſitteſt and ſpeakeſt* evil againſt thy brother; thou ſlandereſt thine own mother's ſon. *Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch an one as thyſelf: but I will reprove thee, and ſet them in order before thine eyes. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.* Pſal. l. 16—22.—*Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them. Therefore ſaith the Lord, the Lord of Hoſts, the Mighty One of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies.* Iſai. i. 23, 24.—*The good man is periſhed out of the earth: and there is none upright among men: they all lie in wait for blood: they*

hunt every man his brother with a net. *That they may do evil with both hands earneſtly, the prince aſketh, and the judge aſketh for a reward: and the great man he uttereth his miſchievous deſire: ſo they wrap it up. The beſt of them is a briar: the moſt upright is ſharper than a thorn-hedge: the day of thy watchmen and thy viſitation cometh; now ſhall be their perplexity. Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom. For* the ſon diſhonoreth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in law; a man's enemies are the men of his own houſe. Micah vii. 2—6.—Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death. *And ye ſhall be hated of all men for my name's ſake; but he that ſhall endure to the end the ſame ſhall be ſaved.* Mark xiii. 12, 13.

The laſt attempt that will be made to turn this ſtrong and overflowing current of apoſtacy, if poſſible, to ſave the world from the impending curſe, will be to *turn the heart of the fathers to the children, and the heart of the children to their fathers.* The angel-man, *the meſſenger of the covenant*, will now viſit the earth, as the angels afore time went to Sodom; but, inſtead of effecting a reformation, generally, it appears, that this kind and moſt gracious attempt will but *enflame* the brutal paſſions, which now have the command, and raiſe the wrath of men into a furious burſt of

madneſs. Some few, indeed, like Lot, will open the hoſpitable door to the heavenly meſſenger. The covenant people, at that moment, will be ſnatched as a brand from the burning flame.

But, even among the families of the righteous, there will be many ſons in law, who will turn a deaf ear to the call to ſeparate themſelves from an untoward generation, and to haſten their eſcape from the fiery deluge, now no longer lingering; ſo, that in this laſt extremity, there will not be found *the five* righteous in the city, that it might not be deſtroyed for their ſakes! *When the Son of Man cometh, ſhall he find faith on the earth?* Alas! it is manifeſt from the ſcriptures, that this final overture of mercy, like that towards Sodom, will be but too unſucceſsful.

CHAPTER IV.

OF BABEL, ZION, AND BABYLON, THE GLORY OF KINGDOMS.

Section 1. *The Confuſion of Tongues.*

The covenant of the ordinances of grace, in the new eſtabliſhment, had been publicly violated as to the leading article of the inſtituted government, in the conduct of Ham to-

wards Noah his Father; of which conduct Noah himſelf gave the unhappy occaſion—but nothing was attempted, as to a change of the form of ſociety, and the ſetting up of any human invention or policy, until the time of Nimrod, one of the poſterity of Ham, when a general rebellion broke out againſt the divine adminiſtration. From his bearing this name, which ſignifies a rebel; and its being ſaid that the beginning of his kingdom was Babel; it may be concluded, that Nimrod was at the head, and was the principal mover and agent in this buſineſs.

It is more than probable, that the whole family of Ham were involved in the guilt of his tranſgreſſion—they ſhared with him, no doubt, in the ſame ſpirit of unbelief, if not in the overt act—and that Nimrod and others, feeling themſelves implicated with Canaan, at leaſt in the diſhonour of the curſe of ſervitude to Shem, and to Japheth dwelling in the *tents* of Shem; which tents have been underſtood to mean the divine ordinances—they were, hence, by their unhumbled hearts, led to determine boldly upon the trial, which ſhould be empreſs of the world, a *fabric* of their own contriving; raiſed to the heavens; or the *commonwealth* formed by the lowly and deſpiſed tents of Shem.

Heth was a contemporary with Nimrod, and was his couſin-german; and from his name being taken, generally, for the name of his party, it may be concluded, that he alſo was a principal in this undertaking. Rebekah, complaining to Iſaac of Eſau, that he

had taken him wives out of the Hebrew family, ſaid, *I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe* which are of the daughters of the land, *what good ſhall my life do me?* Gen. xxvii. 46.—And Balaam propheſying of the final overthrow of theſe citizens, appears to uſe this as a common name for the men who thus depart from God. *There ſhall come a ſtar out of Jacob, and a ſceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and* unwall all the children of Sheth. *And Edom ſhall be a poſſeſſion, Sier alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly. Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.* Num. xxiv. 17—19. The word for nations, in the ancient languages, is evidently derived from this name of Heth; and, probably, the Engliſh word, heathen, has the ſame derivation. To execute ſuch a policy, as was now deſigned, requires both a council and an army. It may be thought, that Heth was the counſellor and adviſer in this daring and adventurous project; and that Nimrod was the executor, and ſtood to arms.

And firſt, a movement is made, collecting together a body of men, who falling upon a ground favourable to their purpoſe, and finding themſelves in ſufficient force to keep it; which, by the name given to it, Shinar, *Spoil*, ſeems to intimate, that they had already exerciſed ſome hoſtilities towards thoſe who would not follow them—the new *political*

doctrine, in which one and all muſt engage, was diſcloſed, viz. That a city ſhould there be builded, in a ſtyle the moſt magnificent and ſuperb—worthy of being the capital of the world—and ſtrengthened by a *fortreſs* which ſhould be *very* high—and that a *name*, or law, * ſhould alſo be made, and attached to it, of ſuch energy and effect as ſhould influence the whole world, and bind together in one body, of a political and human frame, the whole race of men.

This was the moſt perfect policy, the profoundeſt invention of man—it diſcovered the deepeſt inſpection into the motives and ſprings of the human mind; and it could not fail of engaging the whole natural heart. It favoured every natural bent of the ſoul, pleaſure, opulence, grandeur—the luſt of the fleſh, the luſt of the eye, and the pride of life—it cheriſhed every ſpark of the love of the world, and of the things that are in the world—all was here embraced that the heart could wiſh—whereas the divine inſtitution was deſigned, and was every way calculated, to reſtrain the natural paſſions—to govern and control all theſe deſires of the fleſh—and to mortify the things of time and ſenſe to men, and men to them. No wonder then, that this reſolution was ſo generally and ſo heartily adopted; and that, no ſooner was it moved, than all hands were up; and go to, go to, was the order of the day.

But, though hand join in hand, the work-

* Ὄνομα, in the Greek.

ers of iniquity ſhall be confounded. *The Lord came down to ſee the city and the tower, which* the ſons of men *builded. And the Lord ſaid, Behold a people one, and one language of all: and this they begin to do: and now nothing ſhall be reſtrained from them, which they have imagined to do. Go to, let us go down, and there confound the language, that they may not underſtand one anothers ſpeech. So the Lord ſcattered them abroad, from thence upon the face of all the earth: and they left off to build the city and the fortreſs. Therefore the name of it is called Babel: becauſe the Lord did there confound the language of all the earth: and from thence did the Lord ſcatter them abroad upon the face of all the earth.*

How deluſive is the wiſdom of men!—Their firſt and moſt promiſing attempt, to band together on political ground, divided the world; and from that to the preſent time, every new attempt of this nature, has given birth to another Peleg. And ſhould it be attempted on theſe ſhores, with a prevailing conſent, to form a compact and national character, by means of cities, towers, armies, and *names*; or by any means whatever, other than thoſe great *covenant* principles, expreſsly ordained of God; another ſuch name—another Peleg—will ſtill be added to the catalogue—for from thence, America will be divided.

That the builders of Babel were climbing up to heaven, through fear of another deluge; for which reaſon the Lord frowned upon them; and many ſuch like tales have

been invented to conceal the ſolemn truth, that the divine ordinances exhibiting the doctrine of Chriſt, the *infinite* wiſdom and power of God, are the only bond of union among men, that is pleaſing to him; and that every thing that is done to unite and bind men together upon any other ground, will ſooner or later meet with his diſpleaſure, and will be overthrown, together with its projectors.

Reſtrained thus, men deſiſted from this *crowning* object of their deſires—but they repented not—the object was ſtill dear to them—and diſperſing abroad, each family or tribe carried away with them deep impreſſions of it upon their minds; and ſetting down in diſtinct ſocieties, the ſame policy as to its nature and deſign, more or leſs perfect as circumſtances favoured, was every where adopted.

Section 2. *The Settlement of the Nations.*

From the people who had been engaged in this *fatal* work, in the land of Shinar, hence called Babylon, went Aſhur, and builded Ninevah, &c. and laid the foundation of proud Aſſyria, wonderfully great.—Another tribe from hence, formed a Philiſtia, which was greatly praiſed. Hence alſo, the families of the Canaanites, which exceedingly multiplied—and a Lydia, and Phœnice, famed for their beauty. Sheba alſo, and even renowned Rahab, were all the daughters of

Babel. For ought that appears, the family of Eber was the only one which remained upon the divine inſtitution. It ſhould ſeem, that he alone was diſſentient from the new *political* order, as afterwards the believing people were of him, named Hebrews.

How much Eber was affected by this event, appears by the name given to his ſon, *Peleg*; which ſeems not intended ſo much to denote the *many* diviſions which theſe politicians, *city builders*, ſplit into, as the *one* grand diviſion between all theſe, and thoſe who keep the ordinances of faith; which, in their meaning and inſtruction, were then, as they now are, the great foundations of the city, whoſe builder and maker is God.

Reſpecting this policy of Babylon, which has been ever the pattern of the wiſdom of this world, and the rule of eſtimation of all political excellence, it is of importance to obſerve, that religion was never excluded from the device; on the contrary, it is acknowledged by all ſober judges, to be a conſtituent of this theory of government, and is deemed *eſſential* to the adminiſtration and good order. Atheiſts, and even deiſts, are dunces of politicians; and of all religions, that which approaches the neareſt to the divinely inſtituted forms, is acknowledged to be the beſt: Provided, however, the doctrine or inſtruction of thoſe forms be always perverted; and that, by their interpreters, they be made to ſpeak ſome language other than their own truth; which is, that no city but the city of God, builded upon the ordinances

of the everlasting covenant, which faithfully exhibit the will of God in Christ, hath foundations; and that, besides this, all are raised in opposition to heaven; and, at an appointed hour, under the full vials of divine wrath, they shall sink with their builders.

Attempts to alter the divine institutions as to their forms, have been made only when they have been heard to speak a language, which no man hearty in the Babylonian or Chaldean counsel, could ever bear. Indeed they are so express, so significant, that without some corruption of the emblem itself, it is not easy to prevent their being, in some measure, understood.

Section 3. *The Overthrow of Sodom.*

One of the branches of the family of the Hethites, settled in the plain of Jordan.—This country was well watered, and abounded with bread, and greatly indulged its inhabitants in ease and dissipation. It was, perhaps, the least affected by the ravages of the flood, of any spot upon the face of the earth—it seemed, indeed, to retain some primitive features of *the garden of the Lord*, and a resemblance of the glory of the first world. Hence, in a natural view, it was under the least check and control from the operation of the archangel government and discipline; an important article of which, consists in the curse that is laid upon the ground, and the

ſolemn injunction that *in the ſweat of our face ſhall we eat bread.*

Wherefore theſe people who, from the name of their principal city, were ſtyled Sodomites, ripened faſt for judgment. *The men of Sodom were wicked, and ſinners before the Lord exceedingly.* God had chaſtiſed them by the hand of men, when they were overcome in battle by an army of Aſſyrians, and laid under tribute; and, a few years after, rebelling, they received a ſtill more ſolemn check in their thoughtleſs and vile career, in being again conquered, captivated, and having their cities ſpoiled by the confederate Aſſyrian powers; when, for the ſake of Lot, a Hebrew, who, with his family, ſojourned among them, and was with them taken captive, they were, by the hand of Abraham, mercifully and moſt heroically delivered.

But neither the judgments nor the goodneſs of the Lord, led them to repentance—they waxed worſe and worſe, until the ſin of Sodom became *very grievous*, and the cry of violence reached unto heaven; and the Lord the Judge, together with two of his companions, came down in perſon, though in a concealed form, to enquire and ſee whether the matter was altogether according to the cry of it, which had come before him. In his way, he viſited Abraham his friend, and after confirming his covenant of alliance and friendſhip, he diſcloſed to him the reaſon why he looked towards Sodom. And Abraham, having gone with them ſome diſtance, *to*

bring them on the way; and coming to a place in which Sodom was in view, he ſtopped, and communed with the Lord upon this intereſting ſubject, whilſt the two accompanying angels went forward towards the city.

And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: ſhall not the Judge of all the earth do right? And the Lord ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

Abraham, in making interceſſion for Sodom, in the firſt inſtance, put in a plea of *righteouſneſs*, in the view of the caſe as involving the righteous with the wicked in one common deſtruction. *That be far from thee to do after this manner, to ſlay the righteous with the wicked: Shall not the Judge of all the earth do right?*—This plea being fully admitted, but with ſuch a diſtinction, however, between the caſe of the righteous and the wicked, as led directly to the idea, that the righteous might be removed and ſaved, and the city be deſtroyed; whilſt, at the ſame time, it was plainly ſuggeſted that, in ſome caſe, the Lord would ſpare a wicked city, for the ſake of the righteous who are therein; Abraham catched hold upon this ground, and renewed his

intercession upon a plea of grace, according to the merciful dispensations of the Lord towards a sinful people, on account of the righteous who dwell among them.

And Abraham answered, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said, Oh, let not the Lord be angry, and I will speak: Peradventure there shall be thirty found there. And he said, I will not do it, If I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned to his place.

It is apparent, that Abraham did not make this intercession for Sodom upon the idea of the personal worth and value of the righteous; for, in the view of their personal relation to God in covenant, the interest of one righteous man in the divine favor, is above all estimation; and in this view he might have named before the Lord, *one* with as much grace as fifty; but, that he contemplated

their being in a ſtate of order and force ſo as to hold ground.

Abraham was a ſoldier, and a diſciplinarian, and underſtood the nature of force, and the means of attack and defence. The ancient Hebrew tactics went by the quaternian rule of diviſion. To each quaternian, or ſingle file, there was attached an officer; and ten quaternians, with their officers, making in the whole fifty, completed a corps; which bodies, or companies, were joined together in diviſions and armies. Thus it is ſaid, Exod. xiii. 18. *The children of Iſrael went up* FIVED, *or by five in a rank, out of the land of Egypt.* And Joſhua i. 14. *Ye ſhall paſs marſhalled by* FIVE, *before the face of your brethren.* And from the paſſage, Judges vii. 11. it appears that the Medianites, who were deſcendants of the Hebrews, armed in the ſame manner. In theſe armies, there were appointed *captains of thouſands, and captains of hundreds, and captains of fifties, and captains of tens.* Deut. i. 15. From which it appears, that a corps contained five captaincies, and that to each their belonged an officer of the ſtaff, or ſtandard, who might upon occaſion command ſeparately; together with one who ſtood next to him as his ſecond, or, as he was called, his armour-bearer. Theſe companies ſquared by dividing in depth, forming four diviſions of twelve, in which poſition the chief captain and his armour-bearer ſtood detached from the body.

According to this diviſion and order, the rules of ſervice did not admit of their under-

taking enterprizes which contemplated force, ſhort of a captaincy or a double file, for otherwiſe they were not covered. Thus Gideon, who, leſt Iſrael ſhould boaſt, was reduced to the weakeſt means, took *ten men of his ſervants* to commence his operations againſt Baal, Judges vi. 27. The men of Iſrael, when they ſent off detachments from their army, took *ten men* of an hundred, &c. Judges xx. 10. David, when he dwelt in the hold, and was in want of proviſions, *ſent out ten young men, i. e.* warriors, to go to Nabal. 1 Sam. xxv. 5. *And ten young men that bare Joab's armour compaſſed about, and ſmote Abſalom, and ſlew him.* 2 Sam. xviii. 15. By this paſſage it appears, that the commander in chief, as he would have occaſion to move from place to place, had a double file of armour-bearers, and that every thing in their order and diſcipline regarded this rule. *Iſhmael came, and ten men with him, and ſmote Gedaliah that he died.* 2 Kings xxv. 25. This view given in the ſcriptures is confirmed by other hiſtory, that a double file was the ſmalleſt number, which by rule and good conduct, were to be poſted for action. And even thus armed, the valiant Gideon, in his enterprize againſt Baal, thought proper to avail himſelf of the moſt ſkilful management, and of the ſilence of the night,

Abraham entertained little doubt, if there were fifty righteous men in Sodom, that they would be able to make a ſtand; and if one file ſhould be lacking of a full corps, he would ſtill entertain an encouraging prof-

pect. And with a peradventure upon peradventure, he would descend to forty, and to thirty; and even he would not despair to come down to twenty. Abraham counted upon men of this description. Hebrews are known to be mighty men of valour. In such a case of the last extremity, he would even dare to venture upon ten. But upon lower ground than this, both his counsel and his hand failed him, and here he gave up the matter as decisive.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of Sodom compassed the house round, both old and young, all the people from every quarter. And they called unto Lot, and demanded that he should give up to their brutality, the strangers whom he had taken into his house as his guests.

On this surprising emergence, Lot played the man; he went out at the door unto them, and shut the door after him; and addressing himself to them with the utmost powers of persuasion, attempted first to sooth them with

the moſt cordial epithets, and the kindeſt language of entreaty; and then to awe them with the fear of God, and to ſtrike a horror of ſin upon their conſciences; and finally to ſoften, diſarm and ſilence them, by a proffer of the greateſt ſacrifices, provided they would deſiſt from violating his moſt ſacred faith of hoſpitality.

But they were too many for him; they cried, *Stand back*—called him fellow—upbraided him of being *one alone*, and ſcoffed at the idea that a man of no more conſequence among them, a tranſient man, ſhould thus preſume to dictate to a whole city; and they fell upon him with brutal fury, when he was reſcued by his travellers within doors; the men put forth their hand and pulled Lot into the houſe to them, and ſhut to the door.

This encounter proved, to a demonſtration, that the righteous in Sodom were very far from being in force to maintain ground, or any longer to hold out in reſiſtance, and that the cauſe of the city muſt be given up; yea, the men of Sodom had taken heart at the retreat of Lot, and were preſſing forward to force open the door, when the angels perceived, that the preſervation of the family depended no longer upon ordinary means, and that the neceſſity had come of giving a ſignal of the preſence of angelic power. *And they ſmote the men that were before the door of the houſe with blindneſs, both ſmall and great, ſo that they wearied themſelves to find the door.*

Nothing now remained but to look to the preſervation of the righteous man, and of

thoſe that were his. The ordinance reſpecting the family compact, being a leading article of the covenant, *that* muſt be fully attended to, and the whole family muſt be looked up; for nothing could be done—no, not at the moment of wrath, that would in the leaſt infringe upon that charter, which the Lord had granted forth to his people under the ſeal of his own mercy and truth. *And the men ſaid unto Lot, Haſt thou here any beſide? Son-in-law, and thy ſons, and thy daughters, and whatſoever thou haſt, bring them out of this place: For we will deſtroy this place; becauſe the cry of them is waxen great before the face of the Lord, and the Lord hath ſent us to deſtroy it. And Lot went out, and ſpake unto his ſons-in-law, which married his daughters, and ſaid, Up, get ye out of this place; for the Lord will deſtroy this city: but he ſeemed as one that mocked unto his ſons-in-law.*

There is no evidence, as ſome have ſuppoſed, that theſe men were joined with the men of the city in the attack upon their own family; but the contrary is manifeſt, for if they had been among theſe aſſailants, they would doubtleſs with them have been ſmitten with blindneſs, which was not the caſe; neither is it to be ſuppoſed that they were citizens of Sodom, but that they were Perizzites, and had joined themſelves to Lot on account of their being ſhepherds. They were, however, unbelievers. It has been frequently obſerved, as in relation to the flood, and it ſhould ever be kept in mind, that the receiving and holding of the great truth in relation to the iſſue

of the controverſy between God and ſinners, is the expreſs article which conſtitutes the righteous character, and draws this line of diſtinction among men. From this cauſe of unbelief, the minds of the ſons-in-law of Lot were in a great meaſure in a ſtate of indifference as to the controverſy itſelf; inſomuch, that they could not enterprize, and take upon them boldly the hazard of ſtanding up for the cauſe in which the family were involved in ſuch great peril. And the ſame cauſe which had induced in their minds ſuch coldneſs and langour reſpecting taking an active and bold part in the intereſt of Lot and his gueſts, operated, in like manner, to render them heedleſs and indifferent to the alarm of danger, from the impending deſtruction of the city.

Lot, as well as Abraham, had a large concern, and his houſehold conſiſted, doubtleſs, of ſome hundreds of ſouls; and it is natural to ſuppoſe, that his ſons-in-law were the heads of his houſehold, and that it was through the unbelief, and conſequent ſtupor of theſe men, that they were all loſt.—Oh, what a charge will the heads of families and houſeholds have to anſwer for, in the day of accounts!

Having diſcharged this meſſage, and given his *commands* to his ſons-in-law, Lot returned in haſte to his family; when affairs had ariſen to an alarming height; the day drew on, and the hour of action approached, and the voice of the angels began to ſound like thunder; *ſaying, Ariſe, take thy wife, and*

thy two daughters which are here; leſt thou *be conſumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters: and they brought him forth, and ſet him without the city.*

At that momentous criſis, the merciful and *ſovereign* Lord himſelf arrived; he never comes too late to ſave his people, who have made a covenant with him by ſacrifice. *And when they had brought them forth abroad, he ſaid, Eſcape for thy life; look not behind thee, neither ſtay in all the plain: eſcape to the mountain leſt thou be conſumed.*—The miniſters of vengeance were now in the act of throwing off their covers, and taking arms to execute their orders, and were turning about in battle array againſt the city. Alas! Lot ſoon became ſenſible of the importance of the moments he had loſt by lingering in Sodom; and he now felt, that without ſome further intervention of mercy, he muſt periſh after all.

Wherefore, almoſt breathleſs and ready to ſink under the weight of the gathering cloud, he addreſſed himſelf to his ſovereign, and entreated the good Lord, that a *little* city, which was near by in the plain, might be given to him as a city of refuge—*And Lot ſaid unto them, Oh! not ſo my Lord: Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt yet the evil overtake me, and I die. Behold now, this city is near to flee unto, and it is a little one:*

Oh! let me escape thither; (is it not a little one?) and my soul shall live. And he said unto him, see, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

See now a man escaping for his life! But his wife looked back from behind him; and at the sight of the unveiled face of the angel, she became petrified, and followed on no more. Remember Lot's wife. *The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.— And Abraham gat up early in the morning, to the place where he stood before the Lord.* And he came just in time to witness the explosion of *the vengeance of eternal fire* upon the accursed cities. *And he looked towards Sodom and Gomorrah, and toward all the cities of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.— When the wicked are cut off,* THOU SHALT SEE IT. The place where Abraham stood, was on the rising ground, on the western side of Sodom; and Lot went out on the opposite eastern side.

I have been the more particular in remarking upon this memorable event of divine providence, as it is said expressly, to be an

emblem or picture of the final deſtruction of Great Babylon, and of the cities of the nations in confederacy with her. *And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah.* Iſai. xiii. 19.

Though, undoubtedly, at the *time of the end, when the tranſgreſſors are come to the full,* and the times of the Gentiles are fulfilled, and the finiſhing cataſtrophe will come upon the ungodly, there will be many thouſands of righteous ſouls in the world; yet it is manifeſt from the ſcriptures, that from various unhappy cauſes, they will be found in no condition of order and ſtrength, ſo as to be able to make a ſtand againſt the overſpreading deluge of iniquity. *And I heard the man cloathed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and ſware by him that liveth for ever, that it ſhall be for a time, times and a half: and when he ſhall have* ACCOMPLISHED *to ſcatter the power of the holy people, all theſe things ſhall be* FINISHED. Dan. xii. 7.

The righteous, at that perilous juncture, whatever may be their numbers, will be trodden down and ſcattered—they will be at the end of all their ſkill and proweſs—and will be no more able to reſiſt the torrent of apoſtacy and wickedneſs, than was the righteous man dwelling alone in Sodom. Then all the wicked of the earth will know, to their ſorrow, what wrong they have done to their own ſouls, in diſpiſing, oppoſing, and wear-

ing out the faints of the moft high. Ah! then, all the proud and fcornful of the earth will be convinced of their miftake, and too late will confefs the truth which they had often been told, that the righteous, their reprovers, were their beft friends.

This weak, broken, and forlorn ftate of the righteous, as to their influence and teftimony in the world, will not all, nor even in the greateft part, take place by means of the oppofition from without. Neither earth nor hell could effect fo much, by means of their own proper forces; but the greateft evil will arife from apoftacy and corruption within. There will be among the covenant people themfelves, a great many fons in-law—men who love their ownfelves and the world, and the things which are in the world; through whofe debates and ftrifes, for their own things, the great compact and fettlement of the people in their embodied and organized ftate, will be difquieted and difturbed; and this, to fuch a fuffering degree, that the moft faithful, the deareft brethren, and even the fathers themfelves, will be forced, through painful neceffity, to fectarize and feparate.—And it has long been known, that a breach of this nature, is like *the breaking forth of waters*—it will continue ftill to widen by new fectarifms, until it becomes *great like the fea*; who can heal it?

It will be remembered, that the weak and inefficient ftate that Lot was found in, was occafioned at firft by a ftrife between the herdmen of Abraham and of Lot, which caufed

them to ſeparate themſelves the one from the other; in which caſe the good man, Lot, was left alone; for it proved that he had not, as Abraham, an Eliezer to head his houſehold; and, conſequently, he loſt his houſehold, and all his concern, together with his wife; and, moſt probably, two daughters. And yet, the *mercy* of God was greatly *magnified, in ſaving him alive.*

What will be the great cauſe, leading to the final deſtruction of the world, is plainly intimated, Matt. xviii. 7. *Woe unto the world* becauſe of offences! *for it muſt needs be that offences come: but* WOE TO THAT MAN *by whom the offence cometh.* Theſe offences, as may be ſeen in the connection, were expected to ariſe among the brethren in the church. Caſes of offence, which cauſe breaches in the church, may generally be traced to an individual, or at leaſt to a ſmall number of perſons. It is not unlikely, that the ſons-in-law of Lot were the principals in the ſtrifes among the herdmen, which cauſed the fatal ſeparation between Abraham and Lot. It may be ſeen in the ſtory of Laban and Jacob, that it was the cuſtom of theſe people who kept cattle, to employ their daughters and ſons-in-law with their flocks; and it may be feared that Lot himſelf, though not the principal cauſe, was yet not altogether innocent—the conſequence of all which was, woe upon woe—woe upon the city! and woe upon the offenders!—In like manner, our Lord pronounced a double woe, as the conſequence of the offences which muſt come in the laſt

days. *Woe to the world*—woe to them who are without, who will be ſtumbled, and ſnared, and fatally involved in the fearful reſult of offences among the brethren; but, eſpecially, *woe to the man*, the brother in the church, who is the firſt aggreſſor, or who is the principal obſtacle in the way of reconciliation and healing of the diviſion; *it had been good for that man, if he had not been born.* Ah! little do the thoughtleſs world conſider, how deeply their own intereſt is concerned in the breaches and diviſions which, in this day, are ſpreading in the church of Chriſt. *Is it nothing to you, all ye that paſs by? behold and ſee!*

To this broken, embarraſſed and utterly helpleſs ſtate of his people, in the laſt days, our Lord often refers; as how they ſhall be betrayed *both by parents, and brethren, and kinsfolks, and friends:* And there ſhall be *five in one houſe divided, three againſt two, and two againſt three.* What then can be done? It is plain, that when the matter comes to this, the cauſe, as it reſpects the preſervation of the world, muſt be given over. And when we conſider the abounding iniquity, and how faſt the mighty forces of the great city are gathering around; whilſt, at the ſame time, the little flock of Chriſt, by a complication of evils, are embarraſſed on all ſides; and their power divided and ſcattered in every quarter. Alas! how gloomy is the proſpect.

The Lord's two witneſſes, however, will never quit the ground—they will reſolve to ſell their lives at their poſt—and in the ſtreet

of the city, they will ſhew themſelves in the thickeſt of the battle, *and do exploits.* But being deſerted and left alone, like Lot in *Sodom*, and Moſes when he *ſhewed* himſelf unto his brethren in *Egypt*, and our Lord alſo *where he was crucified*, theſe laſt champions of the truth, will be overcome and ſlain.

Section 4. *The riſing of the Walls of Zion.*

The diſperſion of the builders of Babel, preſerved the believing remnant which, otherwiſe, had been ſwallowed up and loſt, and made room for the work of faith in the tents of Shem; diſcloſing there, more and more, the divine will and doctrine of Chriſt, until *the ſhout of a king* was heard among them.

The people were called Iſrael, for they had power with God. And it early began to be realized by all the proud of the earth, that the divine inſtitutions were indeed foundations; and that other foundations no man could lay. Rahab, of Egypt, had the faireſt pretenſions; and firſt, among the nations, claimed the empire; but, from hence, *ſhe* was cut aſunder. Canaan, who refuſed to ſerve in the *tents of Shem*, felt from hence, a ſtill heavier doom.

On theſe eternal grounds, a Zion aroſe, whoſe walls were ſalvation, and whoſe gates were praiſe. Who could ſay to the *high hills*, Why leap ye? *This* is the hill of God.

The dragon of Aſſyria, who had humbled all the nations of the earth, received here, in the prime of his ſtrength, an incurable wound. O that they had been wiſe! that they had underſtood this! that they had conſidered *their latter end!* How ſoon ſhould all their enemies have been ſubdued under them?—For *their* rock was not as the rock of Zion, they themſelves being judges.

But, be aſtoniſhed, O ye heavens at this!—The people of his Holineſs coveted to be like the nations, and left the divine inſtitutions for vain things; and, by their many fooliſh inventions, they made themſelves viler than the heathen. Wherefore the Rock of their ſalvation ſold them.

For the ſore correction of a diſobedient people by the hand of men, according to the covenant, and to be the great redeemer of the poor captives of Zion; and as that the will of God muſt be done, and the work of redemption be carried on and finiſhed, by a reſiſtance unto blood againſt ſin; God commanded that Babylon herſelf ſhould riſe, and become the golden head of the nations; and, age after age, be the great Aceldama of the ſaints and martyrs; and, finally, of her own lovers and ſupporters.

Section 5. *Babylon the City of Kingdoms.*

After Nimrod, whoſe work was left unfiniſhed, Semiramis, an ambitious woman, gave

to Babylon a great ſet out; but her work ſeemed an object of parade and ſhow, rather than of that deep policy, which, in the firſt undertaking, and in the iſſue, characterized this empreſs of cities.

For ſome ages Babylon remained an aſſociate with her ſiſter Nineveh; but from the time of Nabonaſſar, who, in the ſcriptures is called Baladan, which is commonly dated 747 years before Jeſus Chriſt, ſhe began to rival the metropolis of the Aſſyrian empire; and ſometime in the ſucceeding reign of Merodach Baladan, about 710 years before Chriſt, ſhe ſeemed to aſſume her true ſtyle; and not long after Judea, for the firſt time, was invaded by this power, and the country was laid waſte, and Manaſſeh the king was taken and carried bound to Babylon. It was not, however, until the time of Nabopolaſſar, the father of Nebuchadnezzar, about 630 years before Chriſt, that Nineveh was utterly deſtroyed, when Babylon commenced her ſingle career of glory. And as this moſt excellent fabric of human wiſdom was thus finiſhed by that family, Nebuchadnezzar was induced to conſider it as his own work.

Here I would again obſerve, that I have no zeal to fix dates. I conſider it as impoſſible to determine with certainty the dates of theſe ages; but, by the general conſent of chronologers, the above dates are right within a computation of about ten years.

Babylon roſe up in the moſt ſurpaſſing ſtyle of religion. The name of Baladan, the firſt Babylonian monarch, was compounded of the

names of Bel and Dragon, which were the favorite deities of Babylon and Nineveh; by which liberality, doubtleſs, he intended to improve his popularity with both nations, and aid the union of both ſtates. And his ſon improved upon this ſtroke of policy, and to the name of Baladan, which he retained, he added that of Merodach. Baladan ſignifies *the ſon of death*, and Merodach, in the Syriac tongue, is *the prince below*, or as we ſhould ſay, *the prince of hell.*

Ancient idolaters conceived of two principal deities, which they worſhipped, viz. a ſupernal and an infernal deity; but as fear was the great principle of their religion, like the aborigines of America, they thought it moſt to their advantage, and were induced to pay their chief homage to the evil genii. Thus the apoſtle obſerved, *The things which the Gentiles ſacrifice, they ſacrifice to devils* or demons. 1 Cor. x. 20. The prophet Iſaiah, chap. xxviii. reproving and threatening the people of Iſrael for their alliances with the Aſſyrian and Babylonian powers, alluded to this ſtyle of their kings, ſaying, *Becauſe ye have ſaid, We have made a covenant with* death, *and with* hell, *are we at agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us. Therefore thus ſaith the Lord God, Your covenant with* death *ſhall be diſannulled, and your agreement with* hell *ſhall not ſtand; when the overflowing ſcourge ſhall paſs through then ye ſhall be trodden down by it* — And John, in the opening of the ſeal which denoted the riſing of myſtical Babylon, evi-

dently alludes to the ſame things, when he ſays, *I looked, and behold a pale horſe; and his name that ſat on him was Death, and hell followed with him.* And hence all the powers of darkneſs are called *the gates of hell.* And when they ſhall *together* receive their final doom, in *the ſecond death,* at the ſecond and laſt judgment, it is ſaid, that *death and hell were caſt into the lake of fire.* Merodach-Baladan may be conſidered as the motto of the powers of darkneſs, *i. e. death and hell united.*

This would be an excellent text for a modern evangelical preacher, as he is juſtly deſcribed by William Huntington, miniſter in London, in his Diſcourſes on the Wiſe and Fooliſh Virgins.—'When the devil has in-'fluenced, varniſhed, poliſhed, ſet forth, and 'equipped ſuch a profeſſor as this, he per-'ſuades him that his hearing the word, his 'receiving it with joy, his ſpringing up in 'zeal, in knowledge, in a profeſſion, in a re-'formation, and in a ſeparation from the 'world, and joining with God's ſaints, that 'this is converſion, it is regeneration, and 'the joy he felt is the power of God, and the 'confidence that attended it is the work of 'faith wrought in the heart with power. *And 'he furniſhes the world with preachers to con-'firm ſuch in their profeſſion.* To counterfeit 'every diſtinct operation of the Spirit of God 'is the devil's maſter-piece; and to be ſet 'down in a falſe hope, and under an infernal 'influence, is the fool's deepeſt cell, the next to 'that of utter darkneſs. When the devil ſends 'one of his miniſters to counterfeit the firſt

'operation of God's Spirit, the deceiver may 'be diſcovered by the following appearance; 'he comes with a gloomy countenance, and 'commands a ſolemn awe: his deportment 'is grave, his voice hollow, his looks decla- 'rative of penſiveneſs and deep thought; he 'deals much in morality, death and judg- 'ment to come; his eyes ſtare, his face is 'pale, and his accents are weighty; a ſolemn 'gloom, diſmal ſenſations follow, and are 'communicated to all the audience; a cold 'chill runs thro' the blood, and *every thought 'of the heart is brought into captivity to the 'houſe appointed for all living*. This is a ſo- 'lemn meeting, and a ſolemn opportunity; 'and is called the powerful operations of the 'Holy Spirit.'

Merodach-Baladan ſending his ambaſſadors to Hezekiah king of Judah, and making his ſuit at the Lord's court, was an accompliſhed meaſure; this was a fair ſpecimen of the myſtery of iniquity, and deceivableneſs of unrighteouſneſs, which has been ſo fatally practiſed, in theſe laſt days, upon the Chriſtian church. Satan, in this buſineſs, began betimes to be *transformed into an angel of light*; to which character the prophet refers, by calling the king of Babylon *Lucifer, ſon of the morning*. Iſai. xiv. 12. It was, doubtleſs, in the view of all natural men, a very promiſing incident, that death and hell ſhould propoſe a truce and laſting league with life and heaven. O the boldneſs of this ſon of darkneſs! This propoſal was not unlike the very generous proffer of the devil to Jeſus Chriſt, that if he

would consent to *his* being honored and worshipped as the king of heaven, he should be made king below, and all the kingdoms and glory of this world should be given to him for his own; or, in other words, that he would exchange kingdoms with him. The people of Israel were altogether an elect people; but the prophets, upon whom came the Holy Spirit, were among them the *very* elect. This business deceived Hezekiah, but even *this* could not deceive Isaiah.

The authority and ministrations of the prophets formed a high court of heaven over the kingdoms of the world; by the word of the Lord in their mouth, they planted and plucked up nations, erected and pulled down kingdoms. We have their commission, Jer. i. 9, 10. *Then the Lord put forth his hand and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.—See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.* Agreeably to this, Babylon, the glory of kingdoms, was *ordained* and set up; and her extensive dominions, and long ages, were assigned to her by the word of the Lord in the mouth of the prophets; and first, by the prophet Isaiah, whose declarations, upon the occasion of the cordial reception by Hezekiah of the ambassadors of the king of Babylon, require particular notice.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men?

and from whence came they unto thee? And Hezekiah ſaid, They came from a far country, even from Babylon. And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All the things that are in mine houſe, have they ſeen: there is nothing among my treaſures that I have not ſhewed them. And Iſaiah ſaid unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the Lord.—And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon.—Thus, upon this moſt melancholy occaſion, the great commiſſion of Babylon was taken out, and regiſtered in this high court of the prophets; and the children of Zion, and her princes, with all her treaſures, were made over by an unalterable decree, for the uſe, enriching, and aggrandizement of this proud city.

The giving forth of this word of the Lord forms a memorable date in the annals of the powers that be. It appears, however, by the anſwer of Hezekiah, it was underſtood that this ſolemn denunciation would not go into effect in his days; but, ſometime in the days of his ſon, when, as has been obſerved, the land of Judah was firſt invaded by this power, it may be concluded that the long, *long* reign of Babylon, as by this decree of heaven, and the great captivity of the ſons of Zion, commenced.

What appears to have contributed principally to the rise of Babylon, was the great event of the destruction of the army of Sennacherib, which took place about this time before Jerusalem. The Lord sent an angel and cut off *all the mighty men of valour*, and the *leaders and captains in the camp;* and the flower of the army, to the number of *an hundred and eighty five thousand men*, died in one night. By this blow, the Assyrian power, commonly styled *the dragon*, was incurably wounded.—This event opened the way for Babylon to rise unrivalled to empire. There is a remarkable coincidence of this event with those just mentioned.

It has been supposed, that the seven times which were to pass over Nebuchadnezzar, whilst he should have the heart, and act the part of a beast, were intended, in a figure, to designate the times in which the king of Babylon should come up as a lion from the swelling of Jordan, and ketch prey upon the mountains of Zion.—Seven times, or one full week of years, upon the great prophetic scale, is 2520 years. This supposition is much strengthened by the consideration, that the continuance of mystical Babylon is said expressly to be for a time, times, and an half; and as the times allotted for this division of the empire, is the half of a week, three times and an half, it is natural to conclude, that the whole of the times, called the times of the Gentiles, is a whole week, or seven times. And this thought is further strengthened by other agreements.

The meaſures of the Babylonian empire, for ſome time, were adopted with great ſobriety and moderation; but, about ſixty years after it was firſt founded by Nabonaſſar, in the time of Manaſſeh, which was about 690 or 700 years before Chriſt, the Nebuchadnezzar madneſs fell upon the brain of this power, when it began to ravage like a lion driven from his wonted haunts. From this time, 220 years bring us down to the age of Xerxes, when a ſimilar madneſs ſeized the Perſian monarch; and he is repreſented, Dan. viii. like an infuriated beaſt, as *puſhing* every way, and ſtaving all that ſtood before him.—At which time, it is thought, we are to begin the computation of the 2300 days, which reckoning is the duration of the viſion concerning the daily ſacrifice; and the 220 added to this, complete the ſeven times.

The order of Magians, who were the great repoſitories of the ſciences and counſellors at law, together with other religious orders, were early introduced as conſtituent parts of the government, and made a great figure in Babylon. —In this connexion, it may be worthy of remark, that the Greeks and Romans, who, in their turn, came in for a ſhare in the glory of this city of nations, formed their codes of laws, which, to this day, remain the great pillars of this moſt ſtupendous fabric of human wiſdom, about the ſame time that the golden crown of Babylon was formed for the great image.—Of the firſt laws of Greece it was ſaid, that they were written in the blood of the people. The law of Zion is written in

the blood of the ſovereign. The Greeks and Romans ſet themſelves about framing their civil conſtitutions, as early as 624 years before Chriſt, which was nearly the ſame time that Babylon commenced her unrivalled career.

Before this era, the duties and obligations of ſociety were a parental charge, and the office for teaching and impreſſing them was a ſimple apartment of the family manſion; but from this time they became a *learned art*, and the office has been a deep, an almoſt unexplorable vault of the gigantic pile. Since the commencement of this frame of ſociety, the exiſtence of an order of men, learned in the law, together with religious orders, has ever been found indiſpenſably neceſſary to the regular movements of the ſyſtem. Whilſt the magnitude and brightneſs of the whole fabric ſtrike the mind with wonder and aſtoniſhment, and afford the greateſt proof of the matchleſs powers of the human invention, this mighty complication of the frame of ſociety appears ſingularly characteriſtic of thoſe powers, and alſo of this moſt ancient, moſt perfectly finiſhed, and which will be the *laſt* monument of the wiſdom, the power, and the glory of the ſons of men.

But, although, at length, Babylon aroſe thus by the permiſſion, may I not ſay, the *order* of heaven, yet the Lord made it quickly to be underſtood, that it was ſtill viewed as his implacable foe. Nebuchadnezzar, who completed this work, was made himſelf, with a view to it, a fearful monument of the divine

diſpleaſure; God thereby ſhowing, that the proud city was under his control, that her reign was limited, and that in the end ſhe ſhould come down marvelouſly.

Babylon, methinks, was the only work of building, except the city of God, which, finiſhed, was perfectly ſatisfactory to the builder; but, whilſt the heart of the proud monarch was filled with pleaſure, and his mouth with admiration, beholding this moſt conſummate attainment of human power and ſkill, God manifeſted upon him, by making him to appear like a beaſt, that the work now finiſhed, and which he ſo much admired, was an object abhorrent to heaven, the ſame as when it was firſt undertaken. So widely different are the thoughts of God from the thoughts of men, and his ways from their ways.

Nothing upon earth has ever given ſo much ſatisfaction to man, and ſo much offence to God, as this *glory of kingdoms*. The merit of the work is ſo great in the view of men, and ſuch popularity does its great lord obtain among them on account of it, that, when it is accompliſhed, all that dwell upon the earth, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world, ſhall worſhip him, and the whole world ſhall *wonder* after him. For this men have reſerved their laſt homage, and they will pay it in an ecſtacy of admiration and wonder. As Nebuchadnezzar loſt his mind, and fell down in the poſture of a beaſt, while in the act of paying his homage to this object of the human adoration, ſo, it appears,

that one day, in like manner, the whole world will become giddy, and be ſeized with a kind of devotional fury, in paying their worſhip to this towering and golden image. But for this God has reſerved the inexhauſtible cup of the wine of his fierceneſs and wrath; and one great day, he will pour it out upon her in the exultation of his ſoul, and with the *heaven*, and the *holy apoſtles and prophets* exulting around him.

This great and beautiful ſtructure, which has employed the hands of the renowned artificers of the nations for ſo many ages, embraces, as may be ſeen in the figure of Nebuchadnezzar's great image, all that is excellent and valuable of the earth, from the gold of Opher down to the potter's clay; it embraces all the various forms of human policy, from the higheſt ſtate of monarchy down to the loweſt ſtate of democracy. It embraces, firſt, the ſtrength and glory of the four great ancient monarchies, bearing a pagan inſcription; theſe form the head and body of the image; the gold, and the ſilver, and the braſs, and the iron; theſe ſeveral parts are united and firmly compacted together, by the natural and ſtrong cement of pagan idolatry.—And ſecondly, it embraces the ſeveral modern ſtates and kingdoms bearing the Chriſtian name. Theſe form the feet of the image; and by reaſon of the heterogeneous nature of the cement, it being a mixture of the forms of chriſtianity and paganiſm, the empire, in this ſtate of it, is partly ſtrong and partly broken. And, finally, it embraces an

aſſemblage of all theſe parts; when it will riſe up and ſtand upon its feet, the wonder of the univerſe, and when its golden head will utter that *law*, thoſe *great words* which will be ſo acceptable to the kings of the earth, and to them of *the people*, and kindreds, and tongues, and nations; and which will be only reſiſted by the men who keep the commandments of God, and the teſtimony of Jeſus Chriſt.

That this work, after being delineated and exhibited in its ſeveral parts, will be joined together, and exhibited in an aſſemblage of the glory of the whole, appears from the following conſiderations. Nebuchadnezzar ſaw this image, in one view, completed, and all its parts joined together, and ſtanding up in all its excellent brightneſs before him; and at the time it was ſmitten by the ſtone cut out without hands, it appeared to be whole, and THEN *was the iron, the clay, the braſs, the ſilver, and the gold broken to pieces* together, *and became like the chaff of the ſummer threſhing-floor, and the wind carried* them *away, that no place was found for* them. Dan. ii. 35.—This agrees with the repreſentations, in the Revelation, of the exalted ſtate of Babylon at the time of her final overthrow. *And the woman was arrayed in purple, and ſcarlet colour, and decked with gold, and precious ſtones, and pearls, having a golden cup in her hand, full of abominations and filthineſs of her fornications. And upon her forehead was a name written,* MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATI-

ONS OF THE EARTH. Chap. xvii. 4, 5. *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.* Rev. xviii. 7, 8.—It is difficult, if not impossible, to understand the prophecies, without admitting this interpretation, that Babylon, at the time of her sudden and irrecoverable fall, will be in a most elevated and proud state; and this has been uniformly the expectation of those who hold to the kingdom, and look for the triumph and reign of Christ and his saints, in the last days, over all the powers of death and hell.

To this it has been objected, that the world is now so improved, and there is so much light and knowledge among the nations, that they will never again consent to the sovereign rule of one great master. But it may be rather expected, that these great improvements among the nations will accelerate the fearful event; for, it is known that pride and ambition usually keep pace with acquisitions in science. It was not until the oriental nations had commenced a state of rapid improvement, that the way was prepared for the rise and reign of ancient Babylon. The most absolute and extensive sovereignty of Persia was a matter of the advice, consent, and aid of their wisest men. The states of Greece were at the zenith of improvement

when they conſented and gave their aid to the eſtabliſhment of that empire; and when they ſought to equal, if not to outdo a Perſia, and even a Babylon; and Rome came fully into the ſame purpoſe at her golden age. And in this day, this learned age, Hethiſm is the rage of the world.—Eaſe, affluence, grandeur and power, are objects to men not eaſily relinquiſhed, when the means of obtaining them appear to be preſented. When an event is foretold in the prophecies, its apparent probability or improbability is of little concern to us; we may, however, be allowed to make reflections upon the natural cauſes that may lead to it.

Whilſt the princes of this world have long refuſed to give the power of their kingdoms to the Lord Chriſt, they have readily come into the counſel of great Babylon, and for many ſucceſſive ages they have been opening ſtreams and rivers for her merchandize, and enriching themſelves with her treaſures; and in the iſſue, they may thank themſelves for the uncontroulable power and ſway of that *one* among them, who, by availing himſelf of the metropolitan ſeat, and by becoming the favorite ſon of this empreſs city, will be the means of humbling them as with a rod of iron. Then the princes and lords of the nations may call to mind the unthankful and hard treatment that the ſervants of God have received from them. As for thoſe, bonds and afflictions abide them in every city; in Babylon they have prepared for them a fiery furnace, and in Perſia the lion's den; but, it did

not fare worſe with the children of the captivity in the furnance of Nebuchadnezzar, or with Daniel in the den of Darius, than it did with Jeremiah in the dungeon of Zedekiah, or when ſhut up in the court of his priſon.

A more particular conſideration of the ſubject of *myſtical* Babylon, together with the laſt head of this empire, and the times and changes that paſs over her, will be diſmiſſed to the third part of this work, to which it properly belongs. Here I would notice, that the times and changes which paſs in the affairs of the kingdoms of this world, and in the church of God in relation to them, as they are contained and arranged in the divine theory, like the whole ſyſtem of the word of God, they are all accommodated to one great rule; hence there will appear to be a fulfilment of the ſame thing, upon a greater or a leſs ſcale, over and over again; ſome one fulfilment, however, will be more expreſs, comprehenſive and literal than the others. Thus, it is noticed, that the ſame paſſage is often referred to by the Holy Spirit, in the view of ſeveral diſtinct events, as that of Hoſea xi. 1. *When Iſrael was a child I loved him, and called my Son out of Egypt.* It is plain that this paſſage looks to the ancient event of the children of Iſrael going out of Egypt, alſo to a circumſtance relating to Jeſus Chriſt, Matth. ii. 15. and it ſeems, moreover, to look to an event which is yet future. It is from this circumſtance, of the events of Providence being ordered by one rule, and arranged in courſes according to the divine the-

ory, that the word of God, in all its parts, is of ſuch preſent uſe to believers in every age of the world; and that *all ſcripture* is found by them to be *profitable* for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; and that the whole volume of inſpiration, in a greater or leſs degree, is proved to be neceſſary, *That the man of God may be perfect, thoroughly furniſhed unto all good works.*

Something very ſpecial has been obſerved in relation to a variety of events that have taken place, reſpecting their agreement in duration, with the times that myſtical Babylon is ſaid to reign, and that the laſt antichriſt is allowed to make war upon the ſervants of God, and the witneſſes are to lie ſlain. All this is meaſured by one ſcale, *the time, times, and a half.* Firſt, the court of the temple of God *is given unto the Gentiles: and the holy city ſhall they tread under foot forty and two months.* For the ſame time, *a thouſand two hundred and threeſcore days*, the Lord's two witneſſes, at the gates of the ſanctuary, are found in force—they ſtand firm, and together wield irreſiſtible weapons againſt their aſſailants. Secondly, after they have finiſhed their teſtimony, and are no longer in efficient force, the beaſt that aſcendeth out of the bottomleſs pit, *i. e.* Merodach-Baladan, the ſame is Apollyon; for the locuſts aſcended in a ſmoke from the bottomleſs pit, and this deſtroyer, death, *the angel of the bottomleſs pit*, was the king over them. He, I ſay, ſhall make ſucceſsful war

upon the witneſſes forty and two months, and ſhall wear them out, and kill them.—And laſtly, their dead bodies ſhall lie in the ſtreet of the great city, *three days and an half.*

In ſome meaſure, doubtleſs, under the papal reign, there has been already a fulfilment of this treading down of the holy city, and warfare between the powers of darkneſs and the Lord's witneſſes; but a ſtill more expreſs and literal fulfilment, muſt be looked for under the laſt head of Babylon; which is the beaſt that *was, and is not, and ſhall aſcend out of the bottomleſs pit, and go into perdition;* who is alſo deſcribed as being *the eighth,* and *of the ſeven.* At which fearful time, when the witneſſes are in a ſtate of the greateſt weakneſs, deſerted as Saul and Jonathan were upon the mountains of Gilboa, even by *the men of Iſrael;* all the powers of death and hell will be muſtered, and together will ſet upon them, and they muſt fall, and, with them, the laſt hope of the world. It has been noticed, in repeated inſtances, that in the perſecutions which have befallen the church, age after age, the heat of the trial has continued for about thee years and an half. This may be again expected; and, at laſt, it is not improbable that ſomething may iſſue in relation to the killing of two diſtinguiſhed individuals, men who had been moſt miraculouſly endowed with the gifts of the Holy Ghoſt, which will be literally for three days and an half.

QUESTION—Could Babylon, *the glory of kingdoms,* the *beauty of the Chaldees excellen-*

cy, be altogether the result of the human invention? ANSWER—Certainly not. In a strict sense, there is no invention but that of the wisdom of God. Had not the divine institutions appeared, this work had never existed. The whole effort of human skill and power, in raising a Babylon, lay in corrupting or counterfeiting the truth of God; so that whilst the doctrine of Christ, and the glory of the Creator, were excluded from their own vehicle; the doctrines of devils, and the glory of the creature, were in their stead *there* introduced.

And this, expressly, is the account given of the matter in the scriptures. *They changed the truth of God into a lie—changed the glory of the incorruptible God into an image, &c. and worshipped and served the creature instead of the Creator, who is blessed for ever.* Rom. i. 23—25.

Many people have received, and most tenaciously have held, the institutions ignorantly, without receiving the doctrine of Christ; or, seemingly, any doctrine or signification whatever. Such were the unbelieving Jews, who *required a sign*; and, blindly superstitious, *held the truth in unrighteousness*. But these Gentiles went farther. They sought *after wisdom*, required doctrine or meaning for their devices; but they substituted another *name*, even that of the prince of the bottomless pit, for the name of Christ, the Lord from heaven; and exalted the creature, the vain, proud, and beastly creature, in the place of the blessed Creator; and thus *turned the truth of God into a lie.*

Babylon, though indebted to the WISDOM OF GOD, for all that which rendered it so illustrious, did not exhibit his name. There, from the foundation to the key-stone, man erased the glorious inscription of truth, viz. *Mount Zion, the city of the Great King, whose builder and maker is God*; and, in the place thereof, engraved, *Is not this Great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?* The policy of Babylon, was the same as that pursued by the serpent, in tempting our first parents; which, as we have observed, was to possess himself of the vehicle of God's glory, to enthrone himself there, and thus to make the great and wonderful ensigns of truth, the mighty engine of opposition to *the* truth. The whole deep policy is illustrated in the story of the magicians of Egypt, Jannes and Jambres, in the manner in which they withstood Moses.

The first work of counterfeiting the divine model, respected chiefly the institutions, as exhibiting the glory of the beginning. Hence, as in the description of ancient Tyrus, every thing is godlike, and assumes the form of primitive glory. *Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God, Thou sealest up the sum full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workman-*

ſhip of thy tabrets and of thy pipes was prepared in thee, in the day that thou waſt created. *Thou art the anointed cherub that covereth; and I have ſet thee ſo: thou waſt upon the holy mountain of God; thou haſt walked up and down in the midſt of the ſtones of fire. Thou waſt perfect in thy ways, from the day that thou waſt created, till* INIQUITY *was found in* THEE. Ezek. XXviii. 12—15. Here is preſented a vehicle compoſed of all the glory of the creation, made but for the covering and infolding of iniquity. And the hieroglyphics of ancient Nineveh, are much the ſame as theſe of Tyrus. The antichriſt in this form is deſignated by the name of *the dragon*, or *the ſerpent;* for he makes very free with the tree of knowledge; he is *wiſer than Daniel, there is no ſecret that they can hide from him;* and he deceives by ſaying, *ye ſhall be as Gods.* Ezek. xxviii. 2, 3. This antichriſt delights in every thing which belonged to the primitive ſtate, but its *innocency;* and he ſtill remains, and will remain until the end.

The work of Babylon regarded more particularly the archangel-exhibition; hence every thing here, appears in an angelic form; her prince is deſcribed by the prophets as being the morning ſtar, and the departments of ſtate around him as the conſtellations of heaven; and his armies are dreadful and conſuming as the *fire of God.* And it is obſerved reſpecting the laſt antichriſtian head, under which ancient Babylon will be, as it were, revived; and the beaſt that *was,* and *is not,*

again *ſhall be;* that the ſame deſcription is repeated. This beaſt is the evening ſtar, the angel of the bottomleſs pit; and he employs angelic powers, *maketh fire come down from heaven*, &c. and his legions are repreſented as demons. See Rev. ix. 3—11. And every thing about him is angelic. This antichriſt, particularly, is ſtyled the Beaſt; he deceives by ſaying, Ye ſhall be as angels, Iſai. xiv. 13. and he delights in every thing which belongs to the angel of God, except the part he takes in the *afflictions* of his people.

But myſtical, or ſpiritual Babylon, is deſcribed as affecting a goſpel ſtyle. Her head is the falſe prophet; and, like the prophets and apoſtles, he preaches and works miracles. *And he exerciſeth all the power of the firſt beaſt before him; i, e* the angelic power; *ſo that he maketh fire come down from heaven on the earth, in the ſight of men; i. e.* he counterfeits both the angelic power, and the operations of the Holy Ghoſt. *And he deceiveth them that dwell on the earth, by the means of thoſe miracles which he had power to do in the preſence of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which had the wound by a ſword and did live.* Rev. xiii 12, 13, 14.—This antichriſt deceives by ſaying, Ye ſhall be as ſaints; and he delights in every thing which belongs to the ſaints of God, excepting only their *obedience.*

It may be ſuppoſed that the antichriſt, ſuch as was Aſſyria, is called the Dragon, on account of the firſt attempt of the evil ſpirit a-

gainſt Chriſt being made by the agency of the ſerpent, who was a beaſt of the field. And *that* in the form of Babylon, is with great propriety ſtyled a beaſt; becauſe, for reaſons which we have noticed, angelical powers are uſually repreſented in the form of the beaſts, or creatures. The angelical department, even in the church, is deſcribed by the figures of living creatures, Rev. iv. 6. alſo, becauſe of the madneſs which has uniformly fallen upon theſe ſeveral heads, turning them to mere beaſts; and becauſe, moreover, of the cruel and ferocious treatment this power has ever ſhown to the ſaints of God; thus Paul ſays, 1 Cor. xv. 32. he had *fought with beaſts at Epheſus.*

It appears that the powers of darkneſs have purpoſed to meet and oppoſe Chriſt, in each exhibition which belongs to him according to the divine will; thus, there are three leading and characteriſtical unclean ſpirits, which *come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.* Theſe three together unite all the counſel of the devil's empire; hence, we are ſaid to wreſtle not only *againſt fleſh and blood*, which we may call our natural foe, *but againſt principalities and powers; againſt the rulers of the darkneſs of this world;* theſe, as we may ſay, are the angelic powers, as they are led on by the beaſt; alſo, *againſt ſpiritual wickedneſs in high places.* This ſpiritual wickedneſs is the buſineſs of the falſe prophet. From the circumſtance of theſe diſtinct forms, which the ſpirit of wickedneſs

assumes in opposition to Christ, the great city becomes *divided into three parts.* Rev. xvi. 19. Not so, however, but that *devil with devil damn'd* will still hold firm concord; for we find the beast and the false prophet uniting their forces in the front of the battle of the last great day, where they are taken together; and the dragon himself appears to be present in the rear of the action.

But though this fact of Babylon, viz. its being the wisdom of the city of God counterfeited, gives it the name of *blasphemy;* yet, it was from hence that Daniel, divinely illuminated, with the glorious original before his eyes, and ruled in every action by the law of his God, could take *there* the seats of the master of the magicians, and president of the princes of the whole realm, and employ himself in every thing that tended to the good order, peace and prosperity of the kingdom; and he had a special motive for employing himself in this manner, when he knew by the word of the Lord, that the good order and peace of the city would tend to the welfare and peace of the poor captives of his people, who were in it. Jer. xxix. 7. And it is from hence that the reign of Christ and his saints is spoken of, as being a new dynasty in the kingdom where once their enemies had reigned. Daniel appears to have had his eye upon the great empire, which has been possessed in succession by the Chaldeans, the Medes and Persians, Grecians, Romans, &c. when he said, *The saints of the Most High shall take the kingdom.* And again, *The kingdom and dominion,*

and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High. The ſame thing is intimated in Revelation, where, at the ſound of the ſeventh angel, it is ſaid, *The kingdoms of this world are become the kingdoms of our Lord and of his Chriſt.* Therefore, the apoſtle to the Romans exhorts, *Let every ſoul be ſubject unto the higher powers;* for there is no power but of God: *Whoſoever therefore reſiſteth the power,* reſiſteth the ordinance of God.

The ſcene of the ſeventh trumpet will thoroughly ſtrip the palace of kingdoms of Babyloniſh furniture, ſtrike off the falſe marks and lying inſcriptions, turn out the uſurper, and introduce him, *whoſe right it is.* It may be ſuppoſed, however, that the labor of the wicked in perfecting this object of their deſire, which they have fondly dreamed was their own, will not be ſo deſtroyed, but that in ſome way it will ſerve the great purpoſe of the glory of God in Chriſt; and that their diſcoveries and improvements in the theory of government, like their wealth, will, in ſome meaſure, be preſerved for the juſt.

According to the divine will, in the natural, angelical, and evangelical ſyſtems, throughout, there exiſt certain eſtabliſhed laws which, as means, connect with their ends; and the ſame reſults will ordinarily take place, by whomſoever thoſe means are uſed. Hence, the juſt and the unjuſt, will often be employed together in the ſame field —and the evil and unthankful, by making uſe of the natural means, as well as the right-

eous, will ſucceed in natural things; and, as we ſay, will obtain the bleſſing. Alſo, by being illuminated, and adopting the methods eſtabliſhed in the divine ſyſtem, men may ſucceed in producing angelical and evangelical effects. Balaam, by means of the ſkilful uſe of the inſtitutions of the altar and ſacrifices, was able to take the ſtand of inſpiration and viſion. So likewiſe many men, far from bearing the true character of the ſons of God, by means of the goſpel inſtitutions, which are the *name* of Chriſt, have been able to caſt out devils, and do many wonderful works. But though the wiſe men of Chaldea were able to act parts in the concerns of the kingdom, it might be expected that Daniel, the elements being divine, would apply himſelf in the buſineſs with far greater advantage.——Had not Babylon been drafted from, and in ſome ſort borne the analogy of the divine model, the part that Daniel acted in the government, by a man of his frame of mind, ſurely had never been done; the means of obtaining his end, had not then been in his power. But this being the caſe, Daniel could officiate in the ſame functions with men, whoſe ultimate objects were ſo wide from his.

It is from hence, alſo, that Chriſtians, with good faith to Chriſt, as the only rightful Sovereign, may fill places in the ſtates and kingdoms of the world, whilſt under the antichriſtian reign; at leaſt in moderate times; and there ſerve the generation of the righteous *by the will of God.* It has, howe-

ver, frequently taken place, that decrees have come out in such a style as have required from all them who fear God, the most decided resistance. Such was the order from the Court of Ahab, requiring the people to worship Baal; and that of Nebuchadnezzar, to worship his golden image; and that also of Darius, forbidding *all* worship. Frequent essays of this nature have been made in latter ages, as the blood of the martyrs will fully witness; and it is expected, that a most desperate attempt to force all men from their fidelity to Christ, will be made by the last great king of Babylon.

But in howsoever favourable circumstances the friends of God and truth may be placed, who are called in providence to act parts in the affairs of the states and kingdoms of the world, whilst they belong to, and are members of the great city, the utmost circumspection will be required to keep themselves pure. And it will behove all persons so called, by prayer and fasting, the more earnestly to watch over themselves, that by a single eye to the word of God, they may be kept *from the evil;* knowing that, if in any matter they depart from the eternal truth, that *Jesus is Christ*, which is ever to be exhibited by the institutions of government, they will defile themselves with the *accursed thing*.

The Christian brother who, upon trial, can resolve with Daniel, to diet upon clean pulse and water, in preference to the defiled portion of the *king's* meat, and the wine of his cup; who could pass and repass, at a

banquet of royal dainties, ſerved up in divers veſſels of gold, for an hundred and fourſcore days, and not *touch*, not *taſte*, not *handle;* and who will bow himſelf three times a day, and pray and give thanks before his God, with his face towards Jeruſalem; ſuch a man may venture to be a ſtateſman. The ſelfdenial which is requiſite for our ſafety, under the goſpel, though it be exerciſed in a different manner, is by no means leſs than that which was required for the preſervation of the holy people under the law.

The other parts of this work, ſhould it be permitted that they be publiſhed, will be of the more practical nature. I had hoped that the whole would have come to the public ſome years ago; but may I ſay, ſatan hindered it, and I have ſubmitted to the neceſſity; and, with reſpect to the remainder, I ſtill ſubmit, knowing that, in the end, the oppoſition of earth and hell will ſerve only to effect the will of God.

Thus, with ſolemn concern, through trials and ſufferings, ſevere and long, endured for this doctrine of the kingdom of God, I have attempted to detect the bold counterfeits of godlineſs, which, in this day of groſs darkneſs and abominable corruption, are every where traverſing the earth; and to blow an alarm againſt the city. By the miniſtry of the apoſtle, it is ſaid, Acts xiii. 12. that the

Roman deputy was *aſtoniſhed at the doctrine of the Lord.* The day is faſt approaching, when this *doctrine of the Lord*, this that *Jeſus Chriſt is Lord*, will *aſtoniſh* all the authorities of the world.

Be wiſe now therefore, O ye kings: be inſtructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him. O ye nations, and kindreds, and tongues, and people, *all* that dwell on the earth! *Fear God and give glory to him*, for, at his own houſe, *the hour of his judgment is come: and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.* When judgment has begun at the houſe of God, is it not time for all to bow to *the everlaſting goſpel?*

Lo theſe are parts *of his ways, but the thunder of his power who can underſtand?* This *ſecret* of the Lord is yet to be diſcloſed.—Alas, for the families, the tribes, and all the kindreds of the earth—*Who ſhall live when God doth this!*

Grace be with all them that love our *Lord Jeſus Chriſt in ſincerity. Amen.*

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